

# MISSIONS

A BAPTIST MONTHLY MAGAZINE



POLISH DEPARTMENT, BETHANY BAPTIST CHURCH, WILMINGTON, DELAWARE

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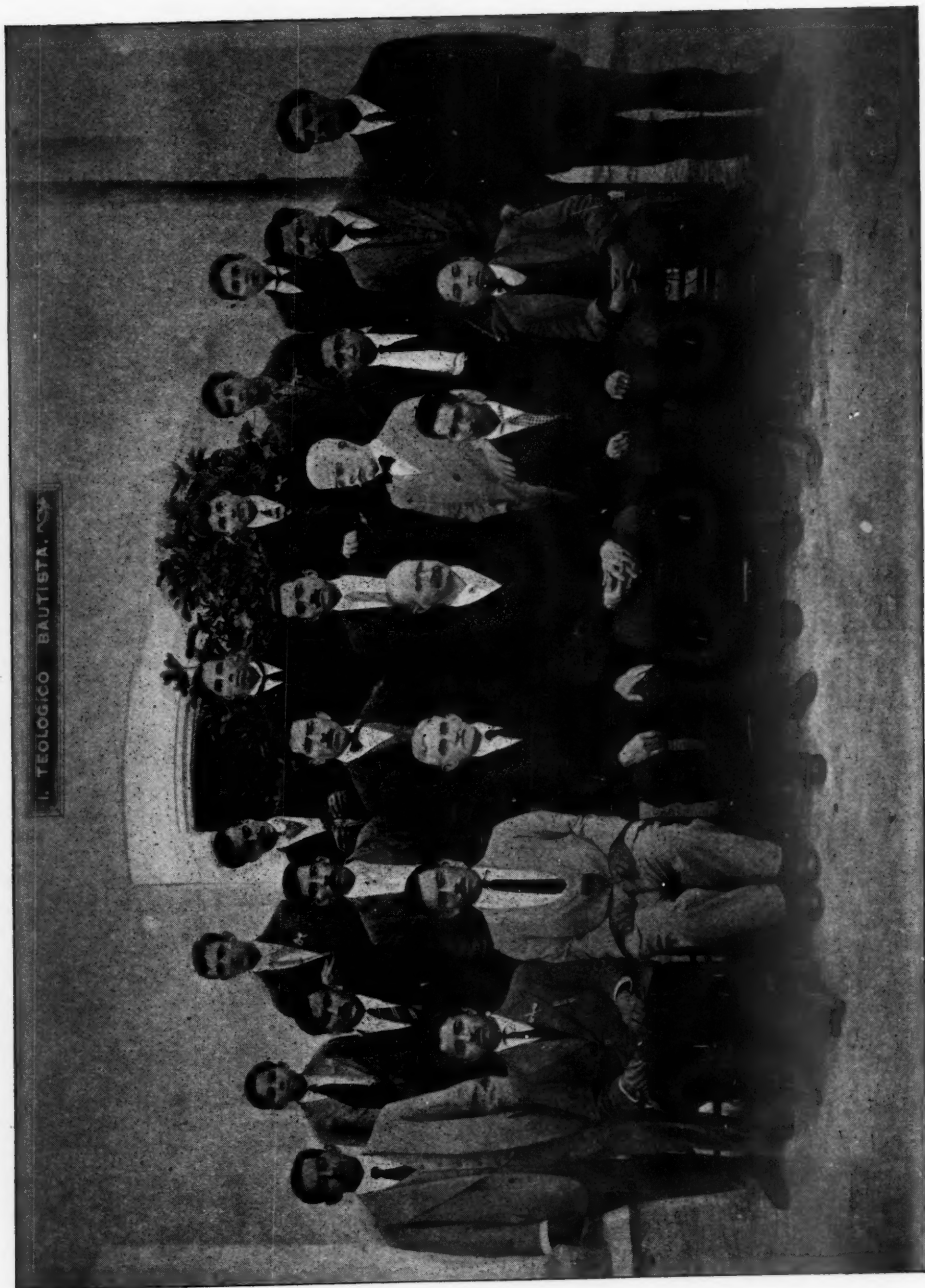
### His Question

"I worked for men," my Lord will say,  
When we meet at the end of the King's highway.

"I walked with the beggar along the road;  
I kissed the bondsman stung by the goad;  
I bore my half of the porter's load.  
And what did you," my Lord will say,  
"As you traveled along the King's highway?"

"I showed men God," my Lord will say,  
"As I traveled along the King's highway.  
I eased the sister's troubled mind;  
I helped the blighted to be resigned;  
I showed the sky to the souls grown blind.  
And what did you?" my Lord will say,  
When we meet at the end of the King's highway.

— *Robert Davis.*



PROFESSORS AND STUDENTS OF MEXICAN BAPTIST THEOLOGICAL SEMINARY AT SALTILLO, MEXICO



# MISSIONS

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## In the Vestibule



MISSIONS for September brings a varied message. Some pages of the past are opened by Dr. White, who from the files of the office culls extracts from letters that tell a pioneer story good to recall in these days which demand heroism. Secretary Robbins gives our Interviewer an outline of a remarkable missionary tour, with his impressions of the large fields visited — matter full of value.

The Editor sketches the conference at Meridale, giving the gist of an outcome that has in it more of promise and portent than any one can apprehend, and Field Secretary Lerrigo enlightens us as to enlistment week. Missionary Manley describes graphically the Black Demon, revealing some of the distressing superstitions from which the gospel rescues the poor people of non-Christian lands. This is one of the stories out of the ordinary, a capital reading for a missionary or prayer meeting.

Then we have a glance at the soldier boys as the chapel car touches them and Evangelist Hermiston and his wife and daughter interest them. The illustration of the converted soldier who is arguing it out with the mule will be appreciated by many of the boys who have had the care of these creatures as a part of their war duty. Corner Stone Day at Rainy Mountain signifies much to that Mission, and reminds us of the splendid service which the Indian soldiers are rendering, teaching the enemy some new tactics. Dr. Barnes shows that Gospel Miracles are constantly being wrought. Our versatile friend Josiah Jones appears as a layman leader in most suggestive work, and readers will not be averse to his story. "From our Correspondents" is a new heading that will appear frequently, and the letters will be worth reading.

As you go on, you will surely be impressed with the amount of fresh information from the fields at home and abroad, and the suggestive character of the material looking to the work of the months ahead. Not much is said about the war, but what is said is of the right sort. We have some capital letters from the front, and the reading will keep us thinking of the noble boys we have "over there" and praying for them as well as writing to them.

The variety of this issue is worthy of attention. Note the calibre of the chaplains in training and the young women workers for missions, and see how the Master is commandeering the best in these days for His service.

We want to make a Subscription Drive this fall, and hope that every sample copy sent will mean a subscriber obtained and held.

Laymen who are not subscribers will, if they receive a sample copy, understand that we wish to have them know what the magazine is, and decide to try it for a year. The fifty cents will be well invested.



## The Wise Men of the West

BY CHARLES L. WHITE, D.D.

**T**HE Wise Men of the East followed the star and found the Saviour of the World. To Him they presented their gifts of gold and frankincense and myrrh and went away. Other Wise Men of the East, after more than eighteen centuries following the coming of the Son of God, met in the City of New York in 1832 and organized The American Baptist Home Mission Society. During the thirty years following that historic day, that had wrapped up in it so much spiritual good for the nation and the world, this Society was receiving letters, the originals of which I have recently been reading. These epistles were written by men eager to receive missionary commissions and devote their lives to the preaching of the gospel and to laying Christian foundations in the territory which has become the resourceful, rich and powerful states of the West. The missionaries chosen to begin their labors in what a little while before had been regarded as a part of the great American desert, and the long line of noble men who have followed in their footsteps, are the Wise Men of the West, whose work and fruitful ministry are an inspiration to us all. The Baptists of the North gave their gold that Christ might reign supreme in that part of the world which was west of the Mississippi. The devoted men who be-

came the missionaries of the Society without stint poured out the frankincense of love and the myrrh of their unselfish service. They built well on the foundation stones of Christ and his apostles and the superstructure will abide because it is spiritual and has been blessed and owned by our Master.

### THE TYPE OF MEN WHO WENT

When I think of the rugged men who offered themselves for the ministry in the territory of Nebraska where conditions of life were hard and primitive, I immediately recur to that wonderful life that recently closed its earthly ministry and under the shadow of which we shall long live. When Henry Lyman Morehouse was graduated from the Rochester Theological Seminary his heart yearned for the Frontier. He might as readily have gone to Nebraska as to the wilds of Michigan, to which he journeyed. There he began his ministry in a community where stumps were still standing in the streets, and led his trustful church against the warning of timid advisers to enlarge their work and build a noble structure. He was not satisfied to labor within the narrow limits of the city, which soon grew to strength and influence, but this young man, ambitious for service, traveled far and wide establishing new churches where the gospel had not yet been preached, thus proving his mettle

and his initiative. He could have gone from Rochester to a strong city pulpit, but he preferred the village of Saginaw. There he toiled and tramped the State of Michigan for nine long years. A few months ago I saw the place where he was plowing on his father's farm in New York when he turned aside the horses under an oak tree and went apart in prayer and dedicated himself to the Christian ministry. Sixty years after the prayer of consecration I stood at his grave in the same community and spoke the words, "Earth to earth, ashes to ashes, dust to dust until the glad morning of the resurrection." The old church where he was converted, and which did its great work in bringing him into the Christian life, had by its side in the skyline two tall balsam trees pointing heavenward. They told me of the upward yearning of his soul and his ambition that all men to whom he ministered might seek the things that are above. They also spoke of his influence and the healing power that went forth from his life. Dr. Morehouse had the grit, the courage, the initiative, the holy resolve, the spiritual ambition, the fadeless faith, the even hope, the burning passion, and the constraining love that these missionaries possessed, who repeated the same kind of victories which he had in Saginaw in their self-denying labors for Christ.

#### THE FIRST APOSTLES

Let us think ourselves back to those days; days with few if any comforts. Life was hard, unyielding; money was scarce; crops often were poor; new arrivals were moving westward; adventures were in the land; men who had failed morally in professional and business life were numerous and were unreliable. Under the temptations of a new country many who had been strong at home lapsed into sin. Into such conditions the missionaries went.

#### A SIGNIFICANT LETTER

In 1856, on May 20th, Rev. Wm. Leach, writing from Omaha, says: "I would have answered before this but for sickness. I have had a severe attack of bilious remittent fever with chills and shakes, so that I have been obliged to lay by and not

preach for two weeks. As to the amount that we can raise here I have been trying to ascertain. I have been dividing my labors between this place and Council Bluffs. A subscription has been started and \$150 was subscribed before I became ill. Probably we can raise \$200, possibly \$250. If we can raise \$250 or even \$300 it will be faithfully reported to the Board. This little church in Omaha has the elements of a helpful body, if I can judge aright, but they have a mighty work to accomplish. They seem to possess the spirit of Caleb. They think of trying to build a house and to build a good one."

Another writes: "We shall try to build our little house, but the greatest scarcity of money will almost defeat the most earnest endeavors. I feel as though almost everything depends upon its success. If I had means of my own there would be no difficulty, but a moneyless man is a poor thing in this world of money.

"Since my last letter I have had both bad and good fortune. An infamous scoundrel, one of a gang, stole my horse and all he could lay hands on in the barn. I subsequently recovered the horse and caught the thief at an expense to me of from twenty to forty dollars, which I cannot spare out of my salary. It makes us feel very poor, as we were just about buying our children their winter clothing, and now hardly know how to get the needed articles.

"And more, the chief plotter of the stealing is the same man of whom I told you that I kept him out of the church, for which he has aimed to injure me ever since. The thief who had my horse says that this man planned the whole thing. I cannot but think that it was a providence that sent me here, for I am satisfied that any other one would have allowed that man to unite with the church; not because I am wiser or better than others, but because I happen to know more about him. Not only trying to get in himself, he began to lay the ropes and to get his brother-in-law, formerly a member of a church East, who was in jail there for thirty days for abducting a helpless orphan from the asylum and all the time himself a licensed minister. All these semi-devils are floated out here by the western tide and the minister who

comes ought for the purity of the church to oppose these men. There are many ministers and almost numberless laymen either in or out of the church whose lives are a curse to the cause of religion. It is indeed sometimes discouraging to preach in the midst of such elements. What is the use to tell about the exalting, purifying power of the gospel when all about like the deadly miasma is the unholy influence of these ungodly professing Christians blighting every green thing?"

#### SNOW-DRIFTS OF LONG AGO

A few lines from another letter tells this story: "During the entire quarter the roads have been so blocked up with snow-drifts as to render it almost impossible to visit the outer portions of my field of labor, and when to this is added the severity of the winter and the uncomfortable character of the houses occupied for religious meetings, repelling those who under favorable circumstances would gladly attend, it will be seen that the prospect was rather unpromising and will also give a reason for confining my operations to this city."

In 1878 Rev. G. W. Reed wrote: "In addition to the work in this place I find men who are glad to hear preaching on every side and large congregations greet me wherever I have appointments. We hope to occupy our new house in four weeks. I have worked on the building myself and expect to do the painting inside and out. We have had a hard pull to get the house seated, but have paid up promptly so far and have enough on hand to pay for plastering. This is a glorious country and those who are living twenty years from now will see the wisdom of holding and building up these waste places."

Another missionary explains a typical situation: "This has been indeed a hard winter. Perhaps no class has felt its severity more than our overworked and underpaid missionaries on the Frontier. Their reports are filled with accounts of privations, perils and sufferings."

One brave man writes: "The winter has been so long and severe — nothing but snow and drifts and fierce freezing prairie winds — so that much of the time it has been dangerous to be absent from home and

almost impossible to hold revival meetings or do missionary work. My little church has pledged \$150 to my support this year, but I do not expect that one half of that amount will be paid, at least not until after another harvest. About all the cash I expect to get is the \$100 from your treasurer."

#### IN HOUSES WITH EARTH FLOORS

In 1881 a missionary writes about the sacrifices of his people to pay his salary, debts and repairs on the meeting-house: "The farms are mortgaged heavily. My heart bleeds for my people. When will they be able to obtain wealth to have a board floor and a shingle roof where now are but the native earth for floor with brush and sod for roof?" The same year I find these lines in a letter: "Out of \$600 salary I pay \$400 for board, \$50 to build a church house here, and \$25 to another needy church. I cannot resist the crying appeal. Destitution of church privileges west of the Mississippi is largely unknown in eastern states. There are people here living in sod houses who walk ten and fifteen miles to church."

Another writes that he has just found ten good hewers and choppers to go with him into the woods to get out the necessary framing timbers for their house of worship, and that during the quarter he put in fourteen days on the building as a carpenter. A brave man sent these words: "It would do you good to see my people work for the church. One man who owns his own land, but rents a house to live in (the house has one room and his family numbers nine), who doesn't own a coat to go to church in, gives ten dollars to pay the church debt. Our wealthiest member whose farm is still mortgaged gives \$100. Another one, who has but one horse, gives that. Others give cows, calves, chickens even. I feel that we must prosper with such devotion."

Another reported that the members of his church were actually destitute of many of the necessities of life, and says: "They are making noble sacrifices to sustain the gospel. Many of our members live in sod houses or dugouts, and though cultivated, neat and energetic, cannot with all their industry and good judgment rise



at once from the depths of poverty. Some of them have not even a chair in their home, but use benches. Often they are kept from service by lack of suitable clothing, though a calico dress or drilling overalls would be considered suitable. Laboring as they are under these circumstances I cannot have a heart to press them too hard or to leave them because they cannot pay me more."

The writer of the following lines is too modest to mention his name. He is one of the heroes of the missionary picket line in the early days. He says: "I came with wagon, leaving home with fifty-two cents in my pocket and traveled 240 miles. We have had three little boys with us under eight years of age and all had scarlet rash on the road. Snow, sand and wind impeded progress. I was a long time getting here and now lack of necessities of life hinders my working as much as I might. My wife and boys and I have not slept in a house for six months."

I have quoted at some length these letters from noble early missionaries because their words give us the best moving pictures of the days that have passed. The general missionaries from the earliest time to the present hour, and the superintendents of missions and conspicuous educational leaders, have wrought well and contributed largely in bringing to their largest fruitage the spiritual work of the faithful men and their devoted wives, who toiled and suffered and often died at their posts of duty.

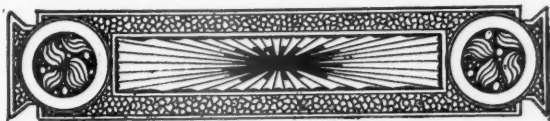
#### WHEN FAILURE WAS SUCCESS

The names of all the churches that have been active during the last fifty or more years are not now found in the lists reported today. Our fathers tried with God's help to evangelize the growing communities and to cover the ground as rapidly as possible. New churches sometimes shared the fortunes of local enthusiasm, when

booms broke like bubbles on the stream. But the expense of single beginnings was often only slight and frequently the unused meeting-house was moved across the prairie, or taken apart and rebuilt when the people passed from an old to a new town site. Sod houses were left to fall, and yet these temporary church edifices served a spiritual purpose and cheered the people as did the tabernacle in the wilderness God's chosen people.

The church in the new community stood for God's presence and the crude place of religious assembly was a reminder of heavenly realities. In these new and simple shelters fine men and women were saved from lives of sin to years of purity and service and started on great spiritual careers.

Some missionary mistakes are made in settling a new country and readjustments are sure to follow. The coming of railroads, the discovery of oil, lime, coal, lead and other minerals and the study of soils all redistribute the population. The churches must follow the people in order to teach them to follow the Lord; and until the worth of a soul can be measured the investment of missionary money under adverse conditions should not be condemned. It is too soon to pass judgment. A church, like an individual may die, but its influence does not cease with the closing of the meeting-house doors. The church at Avon, New York, where Dr. Morehouse was trained for statesmanship, did not die when it ceased to function in the community. It lived in the lives of many whom it sent out into the world, and conspicuously in the character and far-reaching spiritual influence of one extraordinary Christian statesman. Many a little cross-road cornfield church in the West has closed, but it is living in the careers of men and women who are the Christian leaders in the kingdom of God in this and other lands in this time of crisis.





## INTERVIEWER AND INTERVIEWED

### Our Mission Fields in British India

*AN INTERVIEW WITH SECRETARY ROBBINS CONCERNING HIS VISIT TO INDIA—HIS OBSERVATIONS AND IMPRESSIONS—OUR ENLARGED OPPORTUNITY IN A LOYAL LAND, OUR ALLY*



THE Interviewer's purpose was to acquaint the readers of *MISSIONS* with a general outline of the visit to mission fields in India from which Foreign Secretary Robbins returned in June, after many months of travel and strenuous visitation. The Secretary reached home in good health and spirits, full of enthusiasm and optimism, ready to do anything that will make it more possible to meet the requirements of the situation as it presented itself to him.

INTERVIEWER. What was the initial reason for your long tour?

SECRETARY. To become more intimately acquainted with the missionaries and work in the four fields of Burma, South India, Bengal-Orissa and Assam, for which I am charged with administrative responsibility by our Board. Then, I was able to interpret in a personal way the policy and spirit of the Board, and so bring about a more sympathetic understanding all around. Seeing the fields for myself, studying their problems, difficulties and opportunities, I am in a better position to deal intelligently with matters that come to us from the field for action here at home.

I. Were the results satisfactory?

S. Highly so to me, and I think also to the missionaries. I was able to help the missions work through some problems held in solution for years and only needing an outside touch to crystallize into definite action. The missionaries were very generous in their welcome to Mrs. Robbins, Mr. Fielder and me; and it is going to

mean much to me as I handle the correspondence, for now I know the situation, and the personalities are real men and women to me—every one a close personal friend.

I. Can you give in summary your outstanding impressions, as you review the entire trip?

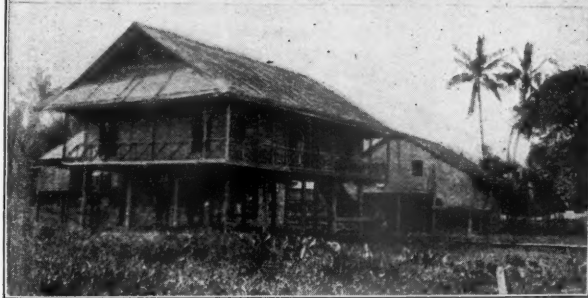
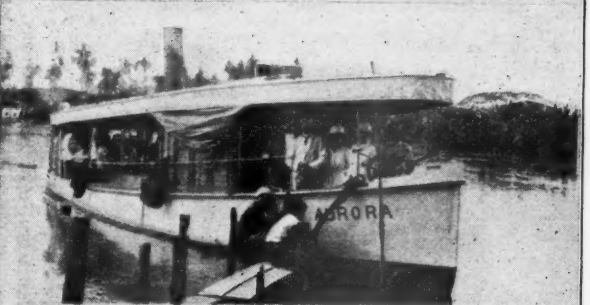
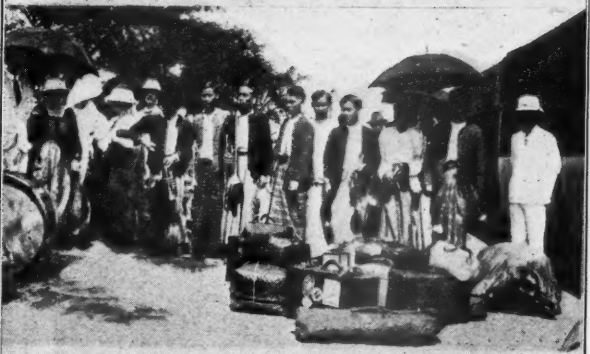
S. There are four outstanding impressions that have imbedded themselves into my life, namely: 1. A more enthusiastic belief in and devotion to the work; 2. The greatness of the task; 3. The enlarged opportunity for American missionary work in all our fields in British India; and 4. A loyal India, an empire ally with one-fifth the population of the world, in the great conflict for democracy, righteousness, and brotherhood.

I. A word on that point of loyalty, which has been questioned. Why is India loyal?

S. Because of the enlightened, just and righteous administration of the British Government in India, and because of the centers of influence formed by American missionaries who have interpreted Christ in schools, hospitals and by unselfish service. I know there has been attempt to cast doubt upon India's loyalty, but the aid given by the Indian troops and the zeal of the native princes should stop this enemy propaganda. Too much cannot be said of the influence of our missions, and Great Britain recognizes this fully.

I. How did you find wartime transportation?

S. Considering the lack of shipping and congestion of traffic which affected trans-



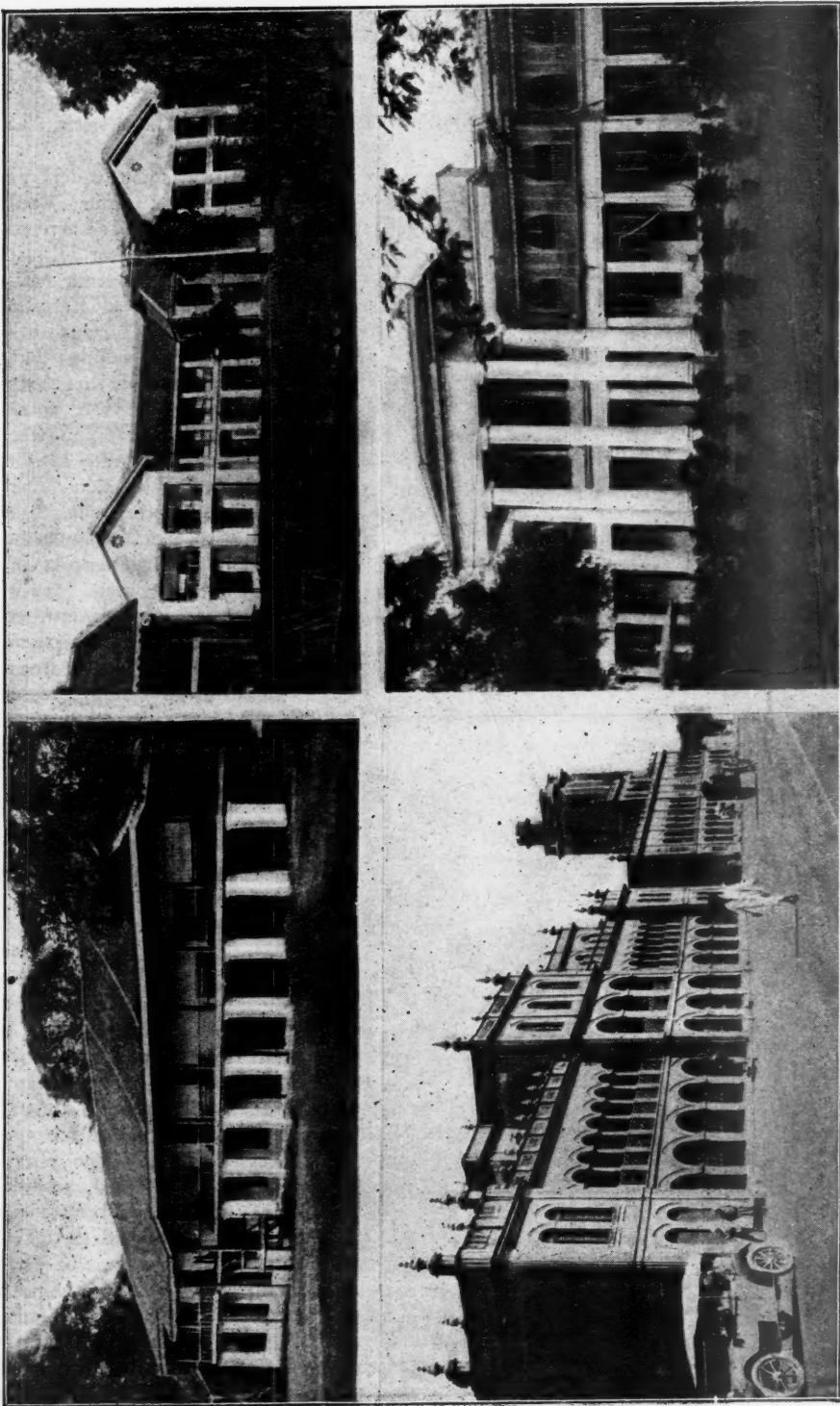
1. BURMESE BOATS
2. ARRIVAL OF ROBBINS PARTY AT BASSEIN
3. DR. NICHOL'S BOAT AURORA
4. BURMESE DWELLINGS

portation not only on the ocean but on the railway systems of Burma, India and Assam, our trip was made with very little physical discomfort and delay.

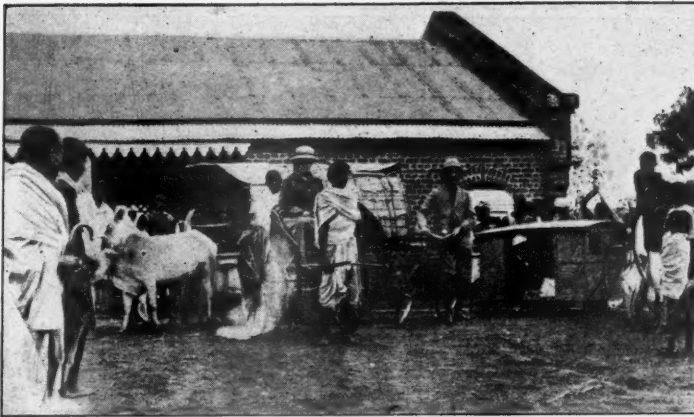
I. What was your itinerary? S. We sailed from Vancouver August 30 and arrived at Rangoon, October 23, just in time for the Burma Mission Conference at Bassein. We were in Burma until December 19, sailing then for Calcutta and thence to Madras, where we spent Christmas with Dr. and Mrs. Ferguson. We were in the South India Mission until January 23, then had ten days with the Bengal-Orissa Mission before going to Assam for February and March. Leaving Assam we returned to Rangoon, sailing from there April 2 for Manila. After a month in the Philippines we made close connections with the fastest ship across the Pacific to Vancouver. Of course we had the usual experiences of travel, but no severe storms and constant blessings, including unbroken health.

I. I shall want some incidents of your trip later, but now I should like to know your conclusions concerning the work as a whole — a bird's-eye view of what we are doing and ought to do.

S. That is what I am full of. The first thing that impressed me was the providential extent of our work. The fields have been most wisely chosen and occupied in the main. Some one has called the Bay of Bengal a Baptist Bay. On the eastern shore is our great Burma Mission; on the southwestern shore, extending up the west coast, is our South India Mis-



TOP: THE OLD JUDSON PRINTING PRESS AT MOULMEIN, NOW A DORMITORY. MORTON LANE GIRLS' SCHOOL, MOULMEIN. BOTTOM: WOMAN'S UNION  
CHRISTIAN COLLEGE, MADRAS. ENGLISH GIRLS' HIGH SCHOOL, MOULMEIN



TRAVEL IN BENGAL-ORISSA

sion, bounded on the north by the Canadian Baptist Mission, Bengal-Orissa Mission, English Baptist and Australian Baptist Missions. You note not only a continuity of fields, but that we occupy three of the four great cities on the Indian continent—Rangoon, Madras, Calcutta. Our geographical position should give us as Baptists, if we could adequately staff our fields, a position of large influence in the Indian Empire. In meeting the needs of the world with the gospel message, we have nothing to regret in the choice of fields.

I. Is our work well organized?

S. Well and wisely. The administration has had an orderly, natural development from extreme and loose individualism to a more compact organization, just as we have had it at home, and today we have an organization abroad at once true to the democratic genius of our denomination and yet sufficiently compact and ample in power to cope with the larger demands and more complex problems of modern missions. In our native conventions and associations, our Conference and Reference Committee, we have organizations admirably suited to their task and at the same time so built that they will not interfere with the native churches taking over an increasingly large responsibility for the work. The men who preceded us built soundly. Dr. Barbour's contribution in this development of organization was of great value. It is for us to move forward and with enlarged resources build on the foundations so wisely laid.

I. You say we are sadly undermanned. What of the staff we have?

S. It was a joy to meet and know these devoted men and women. Their consecration and ability were a continual source of inspiration and real cause of spiritual deepening in my own life. On tours, in conferences, and in the intimacies of their homes, we found our Baptist missionaries of British India worthy of the great cause to which they have given their lives. I believe in them, and believe they believe in me, and I am grateful to God for the high privilege of intimate association with them.

I. What are the special things, needed?

S. For one thing, our societies must have the closest cooperation. The work is one, our interests are the same, with the missionaries we are partners. The largest shareholder in this partnership is the missionary body; the other two shareholders are the two boards, and I would not differentiate very much in the value of the share held by each board. Let us keep this fact in the foreground. Then, secretarial visitation is essential for intelligent action here at home. The visit of the secretary is a great unifying force, and a powerful means of bringing contemplated action to a head. All the missions favor more frequent visits.

I. What about native leadership?

S. We must depend largely upon it. Every mission must have one or more institutions for the training of qualified leaders. Indeed, the only hope for these





STRUCTURE CONTAINING TABLETS OF BUDDHIST LAW, MANDALAY

countries is that God will raise up intelligent, unselfish leaders from among the people, who will guide them out into larger truth and inaugurate those national movements which must arise before these nations for which we are working can come into full vigor and progress. I am glad to say that in all our fields advanced steps have been taken in placing larger responsibility upon the native churches.

I. Your visit confirmed your opinion, then, as to the wisdom of the present emphasis laid upon education?

S. Decidedly. Evangelism without education will never give us a strong church or be of large influence in moulding the life of a nation. Education permeated with evangelism will indirectly touch the life of the nation in many ways, will furnish us pastors and educated laymen for our churches, and be in itself an evangelizing agency. We must staff and equip adequately the educational institutions in these fields. The emphasis laid upon this by our Board is most wise.

I. Have you any other points in mind?

S. Two. First, that wherever practicable we must cooperate with the other

agencies that are working directly or indirectly for the great objects we have in view. I am glad to report that the Newton Centre findings on cooperation have been adopted by our four British India fields with very little amendment. Second, we need greatly a candidate secretary, who shall devote himself to discovering in our colleges and seminaries the men and women who have the spiritual dynamic and other outstanding qualities requisite for the work of the new day in these mission fields. A wonderful work it is, and it calls for spirit-filled men and women, open-minded and mentally alert to the new life everywhere evident, and withal having the broadest human sympathies and the widest possible outlook.

I. Your trip does not seem to have robbed you of any of your optimism?

S. Quite the contrary. It strengthened my faith in our undertaking; it gave me a new idea of what we are accomplishing through the gospel power. It confirmed me in what you term my optimism. I believe with all my heart that this is the Lord's work, and we are coworkers with Him, and we cannot fail.

*(Mr. Fielder will furnish a series of Travel Sketches with illustrations like these taken by him on the trip.)*



## THE BAPTIST LAYMEN'S COMMITTEE

FRED P. HAGGARD, DIRECTOR

### A Conference in the Hill Country

BY HOWARD B. GROSE



R. AYER invited the Five Year Program Committee to meet the Laymen's Committee at his summer home up in the high hills of Delaware County, New York, and we were all glad to go, happy while we stayed, and regretful when we left. The weather was just right, the scenery was beautiful beyond description, the hospitality gracious, the conference consequential, the fellowship delightful. Ideal environment for a retreat and rest, though we did not get much rest, what with incessant flow of opinion from early morning session till midnight. And what a herd of Jerseys! I did not ask if there was a finer herd anywhere, because the question seemed superfluous. Every animal named and numbered and pedigreed, and plenty of them with remarkable milk and butter records. Stables of the most improved pattern, scrupulously kept. Everything about this wonderful plant gave evidence of system and supervision and provision carried to the last degree. When you hear Mr. Ayer tell of how he started, and how the dairy farm grew, you understand the affection that has gone into the development along with the brain mastership. And when you realize that this is his recreation, the magnitude and precision and detailed perfection of his main business do not surprise you. If you wish to get fresh air, pure country, a location on a hilltop overlooking a charming valley, cream and milk and butter of superlative

quality, pleasant company, and a chance to rest if you so desire, see if they can take you at the Meridale Inn, which forms one feature of the great establishment created by the genius of the man who is at present President of the Northern Baptist Convention and Chairman of the National Baptist Laymen's Committee. Yes, this is the same Committee that carried on and over the Million Dollar Drive and saved all our missionary societies from debt, doubt, dread and disaster. And this is the man who headed the movement and devoted himself to it and got Dr. Haggard into its executive chair and inspired laymen and state secretaries and other secretaries and newspaper editors and pastors and the laywomen also, until by the combined effort swiftly and superbly organized the drive was made, the dollars were won, the missionary obligations were met, and the denomination was pushed along the path of progress. Of course the announcement of this successful completion of a wonderful campaign filled us all with joy.

\* \* \*

The Conference was to deliberate over plans for the current year. This was the situation: The Five Year Program Committee had voted that if the Laymen's Committee was continued, the said F. Y. P. C. should function for this year through the L. C., becoming in that case the Conference Committee of the laymen's movement. The Laymen's Committee decided to continue, as requested by the Northern

Baptist Convention at Atlantic City; arranged to take over the main objectives and the secretaries of the Five Year Program; secured Dr. Haggard as permanent Director, Mr. Ayer remaining the Chairman; and was thus ready for business. It was this business that called for the conference. What should the Laymen's Committee undertake this year? What did the societies wish them to do in the matter of finances? What was to be done in the way of cooperation? These were some of the questions. Much depended on the answers to them. And the very best place in the United States in which to reflect upon them was this very hilltop, where the language of the Psalmist came readily to mind, and where the natural harmony ministered to the spiritual mood. The spirit of the Eternal seemed to brood over the place and it became sacred to the men and women who there met and prayed and deliberated over great things of vital moment to the churches, the country, and the kingdom of God. Such a meeting could not have been held in the city. It is true that God is everywhere, but for some purposes you must meet Him in the country, not in the subway. Metropolitan haste makes spiritual waste, as many have discovered. We need Meridales for meditation, Broadways for action.

\* \* \*

What were the conclusions reached? The supreme objective this year to be a genuine revival of religion in all our churches. It was not put just that way, but that is what it means. The quickening and deepening of the spiritual life in all our membership — that would be another way to state it, only the fine word spiritual is so misused and abused that some avoid it. Here is the way the phrasing committee put it: "To secure pledges of personal allegiance to Jesus Christ, both as new decisions and as reaffirmations by members of our churches." Personal evangelism is the main method; an every member canvass for religious purposes only; a house to house visitation; preparation to be made

through conferences in many places, culminating in a Christian Enlistment Week, probably late in November or the first week in December. That was one conclusion that should be of far-reaching moment. It will be if the pastors and churches catch the significance of it, and if the laymen really arouse themselves to do something which the most of them have never done before, but which, if they attempt in earnest and in dependence upon God, will make them over so far as usefulness for good is concerned. A new thing? Yes; days like these make new demands upon us, disclose new duties, test our genuineness, prove whether we have religion as possession or only profession, show us the shame of sham discipleship, and bring us up with a sharp turn against reality. A revived church — that is the answer to all our problems. That is the first and great objective of the Laymen's Movement this year.

\* \* \*

The second conclusion was momentous, too. This was that the Laymen's Committee should assume the leadership in the raising of the entire fund required for their work this current year by the missionary societies and the boards of the Convention. This means that the laymen shall not wait until near the end of the fiscal year and then come in and by a spurt raise money to avoid a deficit, but that they shall from the start become leaders in the cooperative work of raising the money needed. The societies' representatives agreed on their part that they would lay their specific needs before the Laymen's Committee, and abide by its decision as to what was imperative this year and what total it would be wise to fix and work for; also that there should be no special appeals or solicitation without consultation and approval, so that the whole cause might be presented as a unit and as such be carried home to the churches and the individual consciences. The laymen do not assume responsibility for raising all the money, but do undertake a unifying leadership that will put them as

lifters under the whole load, instead of assisters out of a hole that should have been filled up before the missionary car reached that point in the King's highway. Everybody working together under the stimulating impulse of an added and potential force—that means a long step forward.

\* \* \*

If the Laymen's Committee puts through this program, and we have no doubt it will, surely the new day for Baptists will have dawned, even in the midst of war distractions. We all rejoice in Dr. Haggard's decision to return to denominational service, and many know something of what it has cost him to reach this decision. The laymen have rallied to his leadership; they believe in him and are ready to work with him for continuous success. The objectives are such as must stimulate the imagination and fire the spirit. The world stress is upon us. This is the day of large things. We must help Christianize America that America may serve the world in the reconstruction days. We must maintain the work abroad because foreign missions are our proof to non-Christian peoples that Christianity is genuine, and because foreign missions gave birth to the ideals of international good-will and mutual helpfulness, for the establishment of which America and her allies are now fighting. We must develop the spiritual life in the local churches because all the rest depends upon this, including the national morale which alone can produce an army and navy adequate to the task of winning the war and making a permanent world peace possible and certain. The task is great enough to challenge the virile manhood of the denomination, and its very greatness will make its victorious appeal. It was good to be at Meridale Farms, and we believe the results will be farther-reaching than anyone can see today. Mr. Ayer and Dr. Haggard and their associates can count upon a loyal support in all the states and from all our organizations, when they announce their plans in detail.

### The Northern Baptist Convention and the Laymen

The following resolution was adopted by the Northern Baptist Convention:

*Whereas*, the Laymen of the Northern Baptist Convention assembled at Atlantic City, Saturday, May 18, 1918, have received from the National Committee of Northern Baptist Laymen a report setting forth its activities during its brief existence, *Be It Resolved*:

1. That we, the Laymen of the Northern Baptist Convention assembled at Atlantic City, express our approval and appreciation of the work done by the National Committee of Northern Baptist Laymen.

2. That we recommend to the Northern Baptist Convention that the Committee be continued under substantially the same form and name, and that the Committee be requested to devote itself in the coming year to the following lines of activity:

*First*: The quickening and upbuilding of spiritual life in the churches, and the securing of greater activity on the part of the laymen in the work of the churches.

*Second*: Such activity in meeting the financial needs of the Convention and its Societies as may be found desirable and practicable.

*Third*: A study of the general needs of the denomination from the standpoint of the laymen, with a view to recommending a plan for securing more efficient co-operation in their finances between the Societies and Boards of the Convention, the results of this study, with such recommendations as the Committee deem best, to be embodied in a report to the Convention at its meeting in 1919.

### An Admirable Selection

The National Committee of Northern Baptist Laymen announces that A. A. Forshee, of New York City, has been chosen to take charge of the organization and management of the many conventions which are to be held in connection with its activities. Mr. Forshee is a man's man. His life has been spent among men from the Occident to the Orient. He has traveled in China and Japan and spent many years in the Philippine Islands as a missionary, where he was particularly successful in reaching the young men in attendance upon the higher provincial schools, some of whom have since become leaders in the new Philippines. He comes to the work from the pastorate of the Alexander Avenue Baptist Church, New York City where his work has further demonstrated his organizing ability and special aptitude for men's work. He will be known as Convention Secretary, and began definite service with the Committee September first.



## A Nation-Wide Campaign

BY P. H. J. LERRIGO

ONE of the important tasks committed to the laymen by the vote of the Northern Baptist Convention at Atlantic City was "the quickening and upbuilding of the spiritual life in the churches and the securing of greater activity on the part of the laymen."

"Christian Enlistment Week," which will take place the third week in November or the first week in December, is the practical outgrowth of plans which have been formed with this end in view.

The plan proposes a nation-wide campaign to be carried out under the leadership of the laymen. Its objective is:

THE SPIRITUAL ENLISTMENT OF EVERY MAN  
AND HIS ENROLLMENT IN DEFINITE  
CHRISTIAN SERVICE

The method of the campaign is the organization in every church of a visiting corps of men and women, including young people as well as more mature Christians, who will go two by two into the homes of the members of the constituency of the Church and Sunday school for the purpose of talking with each one in the home about his personal relationship to the Master and the part he is taking or ought to take in the life of the Church. The visitors will ask each one upon whom they call for a concrete pledge of allegiance to Jesus Christ to be expressed by signing the War Roll.

The task which the laymen are undertaking is one of great spiritual significance. The present is a time when men's loyalty to the nation is being thoroughly tested. Victory in the great world conflict toward which we look confidently would be incomplete without a corresponding spiritual victory. It is fitting therefore that all should express at this time their loyalty to the Master. In some cases it will mark the return after long wandering, in others

it will mean a deeper devotion to his service, while with many it will be the first definite confession of Jesus Christ.

With issues of such a vital nature depending upon the work done during Christian Enlistment Week, it is apparent that thorough preparation is of the utmost importance. We need that intimate fellowship with the Master which will give us the spiritual equipment for the task. This can only come by prayer, and from this time on every member of every church should engage in earnest daily prayer that God will fit us for the task and make the week one of great victory.

Preparation in the churches should begin not later than Sunday, October 6th, and should include sermons by the pastor, consideration in prayer meeting, Sunday school, women's mission circle and young people's society, lay team-work, home prayer meetings, and the organization of the visiting corps.

Conservation of the results of Christian Enlistment Week should receive very careful attention. The Laymen's Committee in each church will fill and return a report blank to the State director showing the results of the visitation.

The War Roll consists of a card pledging the allegiance of each individual to the Master, and suggesting the various activities in which he may engage for this expression of his loyalty in service. These cards may well form the basis for the work of the church during the following winter.

The National Committee is communicating with the State Laymen's Committee throughout the Convention, and preparations are being made with a view to the participation of every church in the campaign. A solid week of consecrated Christian service should give us all a "taste" for it. Let us pray for a mighty outpouring of the Spirit of God during CHRISTIAN ENLISTMENT WEEK.



## OUR MISSIONARY STORY

### The Black Demon

BY CHARLES R. MANLEY, M.D.

OF THE CLOUGH MEMORIAL HOSPITAL, ONGOLE, SOUTH INDIA



HE tom-toms beat all night and this morning the streets are fairly covered with chicken feathers. For black smallpox has taken the city and must be driven out. The priests have told the people to kill chickens and strew their feathers in the streets so they will catch the eye of Polerimah, the plague demon, and distract her attention. The tom-toms throbbing in the air will either frighten her or please her so much that she will forget to jump down the throats of any careless mortals whom she might find with mouths opened in speaking, or with lips parted, or sleeping with uncovered faces. Yes! the goddess Polerimah is angry with the people.

Yesterday afternoon they made a big *tamasha*, or feast, in her honor. A few of us foreigners heard that it was to take place and went down to the bazar to see what we could see.

In the very heart of the bazar, our native servants told us, we would find Polerimah in all her glory. We wedged our way through the masses of men and women who filled the place and found ourselves at last before the little hut of green reeds that had been erected over the goddess. I must confess I was surprised and disappointed at what I saw when I peeped in. After all the fuss they had made and the tons of rice they had piled up before her as an offering, I expected to see at least a life-sized lady demon. But instead I saw only a squat little figure, no more than a foot tall, made of mud and covered with tinsel. She was soaked with lemon-colored water which dripped off her shoulders into a widely spreading puddle round her feet.

"Why so much wetness?" I asked with an amused smile.

"They must keep her cool," answered our guide with great dignity. "If she gets warm she gets mad. So they have built this temple of reeds to protect her from the sun, and every few minutes the priests pour saffron tinted water over her. Whatever happens she must be kept cool."

It seems that if she gets hot she gets hot all through, and no amount of sacrifice or "poojah" worship will offset the effect.

In front of the "wickie-up," was a constantly increasing pile of cooked rice awaiting its sprinkling of life-blood to make it a food fit to satisfy the ravenous and blood-thirsty appetite of the goddess. Just beyond the rice pile we could see a priest sitting on the ground bending over a smudge pot of burning incense. At that moment he turned to look at us and the terrible shape of his countenance made us cringe. His eyes were blood-red and swollen and his sensuous mouth hung open. He was waiting for the demon to leap through the smoke and down his throat.

"Then," said our guide, "when he is demon-possessed, he will speak, and whatever he says the people will do it."

But apparently our appearance on the scene had acted as a wet blanket on the heating up of his passion. Such an hysterical outburst, called demon-possession, is almost always a fraud. The fit is merely assumed by self-hypnotism of the senses, so that apparently inspired frenzy may conceal what is merely the cut and dried scheme of a shameless, heathen priesthood. Under our gaze, at any rate, the fellow became restive, and finally



abandoned his incense pot and went slinking off through the crowd. I found out afterwards that the man was an educated Brahman. Our timely advent saved the people at least the price that his ravings would have exacted from them.

We watched for a while the delegations of men and women coming from different parts of the town, bringing their offerings to Polerimah. With the blare of horns, the throb of tom-toms, the cries of the frantic, wild-eyed dancers, band after band came in unvarying march around the little hut-temple, presenting their offerings and augmenting the rice pile. The priests meanwhile fought among themselves for the various tid-bits and dainties that the more zealous women had brought with their rice. The scene began to take on the aspects of a dog-fight as the priests, getting more excited, snarled and snatched delectable morsels from the women and even from one another. Hearing a commotion behind us we turned to see a band of priests coming up on the run, leading a buffalo bull. He was dued with saffron, a wonderful canary yellow, and hung with garlands and with flowers. Behind him came a huge, savage black-faced fellow, holding aloft a great sickle-shaped knife in a hand that was snow-white.

"The bull is another offering," muttered my guide in my ear. "The big priest with the white hand must strike off his head with a single blow of the knife, and then the blood must be sprinkled all over the sacred rice pile before the goddess will accept her feast."

Men around us began pushing, and suddenly we found ourselves the center of a crush of swaying, wildly-yelling men, every one determined upon witnessing the death of the bull. I was torn and shoved about, until in my struggle to stem the human tide and escape, I was thrust ankle deep into the sacred pile of rice. The priests seeing what I had done, fairly raged. I got out rapidly.

When I had put a safe distance between myself and the raging priests, I looked back to see that the mass of humans had closed in and were again whirling and pushing round. By this time the sun had slid pretty well down toward the horizon, and it was evident that something

more was about to happen. A sudden yell was followed by a mad surging of the crowd toward the temple, which they tore to pieces in almost less time than it takes to tell it. In another instant every one was waving a reed in the air.

"Now what will they do?" we asked.

"They are arranging to escort the goddess out of the town," said our guide. "They have done everything they could to appease her anger and make her happy; and now they are going to carry her out of town while she is still in a happy frame of mind, and throw her in the ocean."

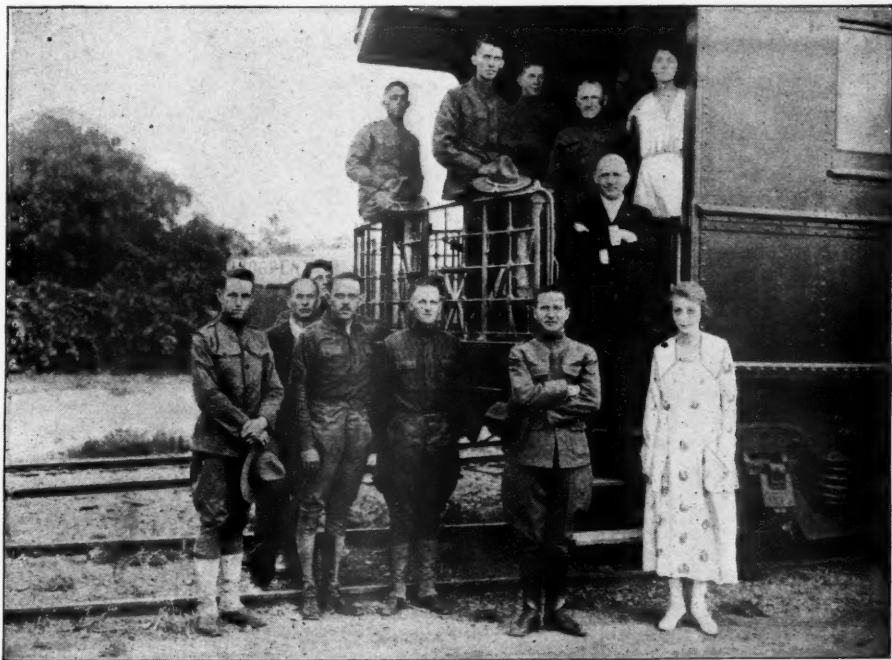
The procession was formed. First came the priest carrying on his head a basket in which were the bull's entrails, crowned by his head, holding in his hideous, grinning mouth the bone of its front fore-leg. Behind him came the goddess, carried on the head of another priest. And as the throng proceeded down the street, people by the wayside wrung the necks of chickens and threw the headless bloody bodies over the people's heads toward the image. The horns blew, the tom-tom throbbed and the people yelled themselves hoarse, waving their reeds in the air. What is the priest screaming?

"Yell, brother, yell. Let confusion reign! Let not the terrible Polerimah suspect our fell designs, and fall upon us, before we are safely rid of her!"

Following in the wake of the procession, I came up to a young mother who was hurrying along dragging a tiny child by the hand. The little girl was staggering, her bare body was a mass of scars, her eyes heavy and dull with the intoxication of the dread disease. The child mother cried out to Polerimah to have mercy. As her wails mingled with the shrieks of thousands the procession passed down the crooked, dusty road and out of sight.

Tonight, out there in the dark somewhere, many young mothers are sitting in black despair, because in spite of all their sacrifices to the demon, the lives of their babies are surely ebbing away.

It is our privilege, who understand love so well, to tell them that the love of the Great Physician Himself is waiting to take the place of fear in their hearts and that His servants are waiting to minister to them.



CHAPLAIN L. J. SNOW AT LEFT OF MISS MARJORIE HERMISTON; E. R. HERMISTON ON CHAPEL CAR STEPS; SOLDIERS AND MRS. HERMISTON

## The Chapel Car and the Soldiers

EVANGELIST HERMISTON IN CAMP FREMONT, WASHINGTON



HAT the services of Rev. E. R. Hermiston, of the chapel car "Grace," who has represented the Publication Society on the Pacific coast and done such effective evangelistic work in the big camps, is appreciated, is apparent from the following notice taken from *Trench and Camp*, the camp paper at Fremont, Washington:

"We appreciate the services of the Chapel Car 'Grace' workers rendered in camp last week in talks and entertainments at the Y hut and at the car. The Hermistons were well received in camp. Mr. Hermiston has a live, virile message for men, while Mrs. Hermiston and their daughter, Marjorie, were popular entertainers."

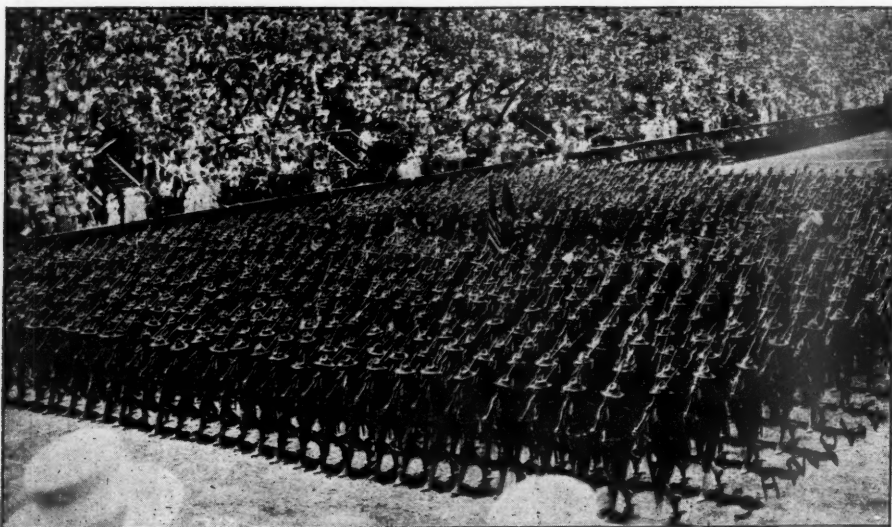
The "Grace" was taken to the big camp at Fremont to assist Rev. J. Louis Sawyer, the camp pastor. While there Mr. Hermiston held more than twenty-five services

and entertainments in the chapel car, the Y. M. C. A. huts, and the tents of some of the chaplains. The audiences varied in size from ten persons to six hundred, but in every instance there was plenty of interest manifested.

The soldier boys were responsive to an earnest appeal to accept Christ, and the card system was used with good results at many of the services.

By special request Mr. Hermiston made a "drive" with the Engineers, many of whom were considered a bit indifferent to religious influences. In one of his talks to these men he told them they had won a trophy for their singing and drilling and he hoped they would not be "slackers" in the most important thing in life. Many of them responded to this appeal, and several of the workers were kept busy doing personal work among the men.

The Engineers seemed to enjoy the ser-



THE ENGINEERS THAT SANG THE SONG

vices, and asked if they might sing their song, which they did. Here it is:

"Uncle Sam" needs the artillery,  
Needs the infantry, needs the cavalry;  
But when he wants a road built clear through  
to Germany,  
He sends for the Engineers.

*Chorus:*

He sends for the Engineers,  
He sends for the Engineers;  
When he wants a road built clear through  
to Germany,  
He sends for the Engineers.

Mr. Hermiston was impressed with the fact that at the big camp there were no drones or slackers. Everybody was hard at work and impressed with the great purpose of winning the war. There are three Baptist chaplains and one camp pastor, with a number of Baptist men connected with the Y. M. C. A. He believes that with this force of consecrated men the religious side of the life of the men is receiving good attention.

He found the big camp much cleaner morally than he thought it would be. The moral squad made it almost impossible for vicious men or women to frequent the camp, and the "boot-leggers" found it difficult to reach any of the soldier boys because of the close watch kept on their movements. In the course of his work at

the camp he met many soldiers from Baptist homes. One evening at a meeting held in the car thirty young men testified to the saving grace and keeping power of the gospel, and one young man made a decision for the first time, and was to be baptized by Camp Pastor Sawyer, surely the right man in the right place. His influence was far-reaching, and he was doing conscientious work among the soldiers, who expressed the greatest respect for him. The same is true of Alva J. Brasted, chaplain of the 8th Infantry, who is recognized as one of the best chaplains in the camp.

Mr. Hermiston was pleased also with the fine work of Chaplains L. J. Snow and D. T. Grey, both of whom are in close touch with the soldiers, and particularly the "rookies."

There was a big time one Sunday, when Dr. C. A. Woody and Dr. H. F. Stilwell, whose splendid activities among the camps are well-known, paid the camp a visit. They talked effectively to the men, and both made a fine impression.

The officers at this camp were all most kind and courteous, and everything was done to make the stay of the chapel car pleasant. Mrs. Hermiston and Miss Marjorie became favorites at once because of their ability to entertain, and



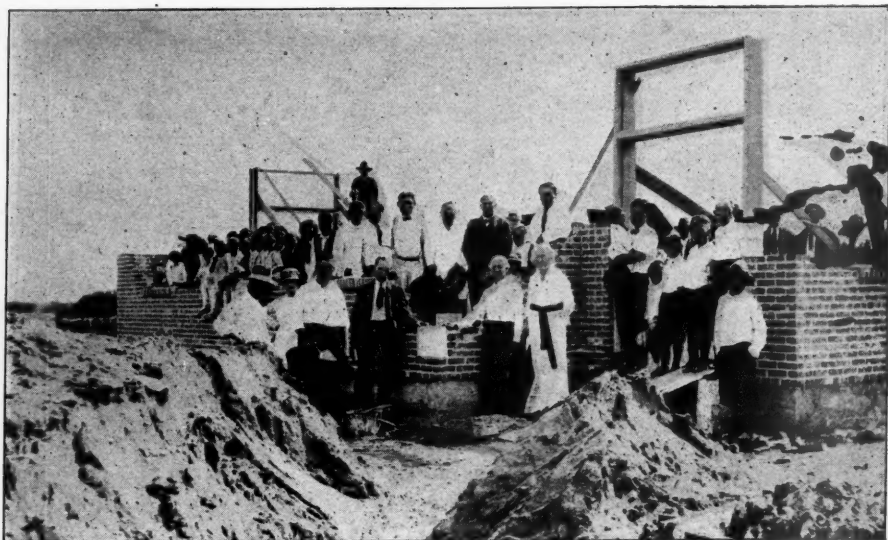
Y. M. C. A. WORKERS AND CHAPLAIN D. T. GREY

their services were in very great demand. The pictures show one end of the chapel car with Chaplain Snow on the ground to the left of Miss Hermiston, and a crowd of soldiers on the ground and platform. Mr. Hermiston is standing on the steps of the car, while his wife is on the platform.

Another interesting group is shown with Chaplain Grey and three Y. M. C. A. workers. The Engineers who sang the song for Mr. Hermiston are shown in another cut, while one of the boys baptized by Mr. Hermiston is shown in another picture with his mule and a bad "spell."







LAYING THE CORNER STONE OF RAINY MOUNTAIN KIOWA BAPTIST CHURCH. MR. AND MRS. CLOUSE IN CENTER BY THE STONE

## Corner-Stone Day at Rainy Mountain

BY REV. H. H. CLOUSE, MISSIONARY TO THE KIOWAS

THERE come great days in the life of every church. A day when the church stands on the hilltop, and looks back over the past, and turns its face to the future hopefully anticipating a greater service and larger blessings.

June 23d was such a day in the life of the Rainy Mountain Kiowa Indian Baptist Church. For on that day the corner-stone of their new brick church home was laid; and at this date the walls are nearly finished. It was a very hot day, too hot in the sunshine and on the new first floor of the building. For this reason the services were held in the cool arbor near the new building. It was pleasant and very fitting that we should have with us Rev. G. W. Hicks and wife, for he was the organizer of the church and the builder of the first chapel. Mr. Hicks preached and gave the early history of this movement. Dea. George Hunt gave an address on "The Kiowa Indians Then and Now." What he said was a revelation to many of the white people present, for some continue to ask, Can any good thing come out of Nazareth?

The pastor brought before the people a small galvanized iron box. He told the Indians that it was a coffin, but there was no dead person therein, and no ghost about it, but in it were the names of all the living members and a history of the church, parts of the Scriptures in the Kiowa language, one of the song books we are now using, our Indian paper *Home and School*, Bacone College paper, the leading Baptist papers, our paper issued each week in Mountain View, one of the pastor's sermons and one of his father's, who loved the Indians. He explained this custom of the white people in placing this kind of a box within the corner-stone.

We then assembled on the floor of the new building and laid the stone and box in their places. The deacons and interpreter stood above the stone, the ministers and their wives on each side, the hands of the ministers thereon in act of consecration. The service closed with the benediction. The stone is white marble, the gift of a brother who places many markers at the graves of our dead. On the stone



the words "Rainy Mountain Kiowa Indian Baptist Church, 1918." This the year when we began the building, the Indians drawing 85,000 brick five and one half miles.

Some of the Indians thought there would be a large stone, that they must all take hold and lift. For more than six years they have been lifting hard at this enterprise and must lift much more. Some of our white brothers and sisters have helped us, and others have the opportunity.

(In sending the account of the cornerstone laying, Mr. Clouse, who is in his "twenty-third year of blessing and hardship," as he expresses it; as a worker among the Kiowas, says it is very hot and dry [July 15], everything stunted and drying up. "In this part wheat crop very light, corn gone. Hard on Indians and whites. God is not dead and we are on His side and He is with us." Rainy Mountain Mission is in Oklahoma. The Indian Baptists there surely ought to have some assistance in getting that church home finished, especially when the crops are poor and all the circumstances are trying to faith. — *Ed.*)



#### The Gospel Miracles

BY L. C. BARNES

FROM the days of Paul to those of Adoniram Judson and since, what has taken place more thrilling than the occurrences told as a simple matter of current missions among the heathen on the hither shore of the Pacific Ocean? Neas-je-gargath (Anglicised, Alfred Lord), a skilful Canadian Indian wood carver, came to us a few months ago and discovered that he was a Baptist. Our Missionary Brendel put him to work. Now General Missionary Brinstead writes:

"Nipinnawasee and Coarse Gold well suggest California. The former is located fifty miles east of Madera. The only Christian work done at these points was done by Mrs. Gilchrist, the Government Matron, until Neas-je-gargath settled with them last fall. He has utilized for his meetings the old round-house (medicine man's house), perhaps the only one stand-

ing in the state. There have been, as a result of his labors, many conversions. I spent Friday, Saturday and Sunday last at Nipinnawasee and we had a great meeting. Many of the Indians from Coarse Gold, twenty miles away, were present. After a most careful examination by a council composed of Mr. and Mrs. Brendel, Neas-je-gargath and wife, and the Indian churches of Auberry and Dunlap, 36 Indians were baptized, one-half of them Coarse Gold Indians. One of these Indians is the chief of the Nipinnawasee tribe and another is the second man of the Coarse Gold Indian tribe. This was the largest number of baptisms at one time in our work. I was impressed that these two places at the present time promise larger spiritual returns than did Auberry and Dunlap at the time of their organization. Several white people have been attending the services and the Indian work has greatly impressed them. It is expected that Mrs. Gilchrist will be baptized in the near future. A hospital has long been needed among these people. I am glad to say the Woman's Hospital Association of California will build one and pay for it. A nurse will be furnished, and building and nurse will be under our auspices.

"A Government Inspector of the Indian Service and his wife were present at the meeting. He spoke in terms of highest appreciation of Brendel's work, said it came nearest to the ideal of the Government anywhere, and confessed it gave him the greatest satisfaction of any effort being made for the Indians in his district.

"It is necessary for us to secure a piece of land at each of these points. At Nipinnawasee we are offered three acres at a reasonable figure and we should put up a suitable building. The total outlay may be \$600. Will the Society cooperate with us in this effort on the basis of dollar for dollar, and will it do the same in an effort to make a similar provision for Coarse Gold?

"I may add that on Sunday last it was voted to hold a meeting at Coarse Gold, Sunday, July 14th, at which time the Coarse Gold Indians will be dismissed from the Nipinnawasee church, and they and others then to be baptized will constitute the Coarse Gold Indian Church."

## How the Laymen Saved the Day at Squantum Center

### *A FRUITFUL ILLUSTRATION OF LAYMEN POSSIBILITIES*

BY HOWARD B. GROSE

We suggest as an example of church unity that the Superintendent of the Sunday school select one of the older boys — one who can do it well — to recite or read this poem to the Men's Class or Brotherhood, or, if the Pastor approve, at the church morning service.

#### I

Josiah Jones was member of the Church in Somerside —  
A city church of size and strength and not a little pride.  
Tho not a man of fickle kind he loved the thought of change,  
And was in general inclined to try new ways and strange.  
So, when the Laymen's Movement came he welcomed it with joy,  
And gladly handed in his name, his leisure to employ.  
They had a rousing meeting when they came to organize,  
And pledged themselves as Christian men to task of manly size.  
They chose Josiah President, and tho he first declined,  
Insisted till he gave consent and rightly changed his mind.  
He made but one condition — that the laymen should agree  
To carry thru the plans they made to certain victory.  
They pushed with vim the first great drive for their apportionment,  
And proved themselves with grit alive as o'er the top they went.  
But quite the finest thing they did — the thing I am to tell —  
Was done at Squantum Center. Listen now to what befell.

#### II

When first the laymen gathered, for address by Mr. Ayer,  
He laid the stress on urgent need of greater faith in prayer.  
He made a deep impression by his plea for special work —  
The hand to hand encounter which the Christian cannot shirk  
If he intends in honest wise the Master's will to do,  
Or to his own profession of devotion to be true.  
Josiah took this talk to heart — it was impressionistic —  
And planned for his committee several schemes evangelistic.  
To take a little country church and rouse it into action,  
That surely would produce in all a lively satisfaction.  
He fixed on Squantum Center, where the church was very small —  
Too poor to keep a pastor — preaching seldom if at all.  
The debt he knew was large enough, tho small the congregation —  
It was, one might as well confess, a desperate situation.  
This much was plainly said by some, when first it was disclosed  
That Squantum Center was the place of practice he proposed.

#### III

Here came the trial of his faith, the keenest, sorest test —  
To pass from the financial to the spiritual interest.  
Josiah found it hard to get evangelistic teams —  
Reality was different from the fervor of his dreams.  
The men were very busy, or they lacked the special gift;  
They'd gladly give their money, but on this they couldn't lift.  
It shocked Josiah much to hear the Christian laymen say  
They couldn't talk in meeting, and they surely couldn't pray.  
But when he found they meant it — "This," he said, "is pretty pass,  
'Tis time we had a praying band and mission study class."  
Then quietly he set to work, took members one by one,  
And after patient effort, saw the fruits of what he'd done.  
He had four teams of laymen, fully trained and consecrated,  
Who only for his bidding as to place and service waited.

## IV

The church at Squantum Center had a past but not much present,  
 And what there was, if truth be told, was anything but pleasant.  
 A band of faithful women, five or six discouraged men —  
 The question was a fair one — could they ever rise again?  
 No question with Josiah, tho, who had a new-found source  
 Of strength and hope and confidence, to which he had recourse.  
 He called the church together — there were nine who came that night —  
 To tell them of the laymen's work, its service and delight.  
 With their consent, he promised that a band would undertake  
 To hold a regular service and all needed efforts make  
 To raise the mortgage, rouse the folks, and let the people know  
 That Squantum Center Baptist Church was on the living "go."  
 The women — seven of the nine — were full of joy and praise;  
 Good Deacon Hatch was overcome with wonder and amaze;  
 The ninth — he said he didn't see how they was goin' to do it —  
 But there the buildin' was, and they was surely welcome to it.

## V

Josiah now got busy, picked his team and told his plan.  
 Each special thing he had to do was given a special man.  
 A calendar was printed, and the fact was plainly stated  
 That laymen were the preachers, and that all they calculated  
 To do was tell the people of the gospel they had found,  
 The sure and happy way to live, of which it was the ground.  
 They took a day apiece, the week before the meetings started,  
 And spread the invitation, in a manner so warm-hearted,  
 That when the Sunday morning came, the little church was packed,  
 And Squantum Center wakened to the most astounding fact.

## VI

'Tis sure that such a service never there was held before.  
 The Spirit came in power that day, and ere the hour was o'er  
 The voice of penitence was heard, in answer to the pleas  
 Of earnest business men who'd found their power on their knees.  
 'Twas man to man and heart to heart, Christianity made real —  
 And Jesus came the Father's love and favor to reveal.  
 The team, I fear, was startled at results so unexpected,  
 In place so little promising and utterly neglected;  
 But never from that moment was the question to be raised,  
 Shall Squantum Center Church disband? Instead, the Lord be praised!  
 A new church life began that hour, and all the neighborhood  
 Rejoiced in what had happened, and declared that it was good.

## VII

Josiah and his team redeemed their pledges of assistance;  
 They helped the church to lift the debt that threatened its existence;  
 They led the Sunday services until the church could call  
 A settled pastor who would be acceptable to all.  
 They gave the little church a sense of solid strength and backing  
 That hitherto in its attempts and trials had been lacking.  
 But more than that, they found themselves, and thru these new relations  
 Discovered how all service has its blessed compensations.  
 They also saw how in the past they only made profession,  
 While now they had religion as a daily life possession.  
 They found a work in church to do — made stronger by addition  
 Of help to others rendered on Josiah's requisition.  
 And thus the church in Somerside, thru laymen's organization,  
 Uplifted every needy church in the Association;  
 And if you'd see a band of men, devoted, wise and witty,  
 Just go to Somerside and see Josiah's Lay Committee.

## From the Home Letters of an American Boy in France

WE are permitted by the courtesy of Rev. W. E. Waterbury to take some extracts from the unusual letters coming to the home from his son, who was twenty when he enlisted, and by his musical ability was made a member of the 104th Infantry Band, A. E. F. He shows the typical spirit of the American soldier. The letter to his mother is one for a mother to be proud of, and we had to give nearly all of it.

*Somewhere in France, May 12th, 1918*

DEAR MOTHER:

This is my Mother's Day letter, and when you read it you'll find it's no different from any other letter and here's the reason. Gen. Pershing, the Y. M. C. A. or any one else doesn't have to tell me to observe any particular day for that purpose, because they're all mother's days just as surely as they're Uncle Sam's.

As far as my having any particular message goes, it's always the same—keep up the good courage and spirit at that end and don't worry and then we can do things the better here. Your letters all do sound fine to me and so full of love and encouragement that they mean more than anything else to me. Many times have I been told that a fellow always appreciates a home and mother when far away, and many the chap these days is having it dawn on him as the truth the same as I have. That fact makes a fellow work harder, fight harder, endure things better, and do a whole lot more thinking than before. Hundreds of times I've laughed when I think what you'd have to say if you could just see us in some of the various conditions, predicaments, etc. I know now better than I did before what this whole business must mean to you and to all the mothers, and realize that the war isn't all centered at the front, and that all of us over here have been thru a hardening process that makes things somewhat easier for us.

Day before yesterday some mail came in and I was walking to my billet with a package under my arm when a car drew up with a group of Red Cross nurses in it. The driver asked me the way to a certain hospital and then said, "Look at him smile, just got a box from his girl." One of the nurses said, "No, I think by such a big smile it's from his mother." Somehow she knew, and I didn't let them go without tasting some Jensen's. The same nurse wanted your address to tell you about it, but I assured her I thought you'd know my feelings as well from the crude way I'd tell you. About a week ago I got your letter of April 10th and yesterday the one written Easter Sunday. That's the way they come these days, but as long as they keep coming I'll be satisfied.

I've had some experiences since then, some mighty funny, others very thrilling and others

pretty horrible, but they all go to make up a series never to be forgotten. Some of our boys that have been wounded are fully recovered and are back with the regiment again bringing us tales and first hand information of what's going



RALPH E. WATERBURY  
MUSICIAN 104TH INFANTRY REGIMENT

on back in civilization and with other Americans over here. I'm mighty glad to know how fast men are coming over now and hope it keeps up. Guess the people know Gen. Wood knows what he's talking about; we do anyway.

I fell heir to a pair of rubber boots lately and now can give my shoes a chance to dry out occasionally. The mud in the trenches hasn't got much on the main streets of some of these French towns. All winter I thought it was just a rainy season but guess it's a year round affair.

Several nights ago we had a thunder storm and it was a corker, too, just like those of old Mass., and the roof of our barn leaked as never before (we had to pitch our pup tents with nails



and pitchforks, etc.), but the thunder was tame beside some of our nightly artillery duels when the cobwebs, tiles and all begin dropping instead of rain. On the top of a hill nearby we have a place we sometimes go and watch the duels. It's some sight and beggars description.

It's time for mess now so I'm going to stop until later. Had a big dish of rice with Karo sirop for breakfast. It was great. Notice I'm so much "frog" that I nearly forgot the English of syrup. . . .

Well—having a good dinner under my belt makes me feel better. We had corned willy, boiled spuds, bread and coffee, and really there was but very little mud in it.

Now that spring has come and there are no more heatless days and that sort of stuff, some time dig out one of the various cameras and snap me a few pictures of yourself (let someone else take it of course), and after you're sure it's a good one, take some more you know I'd like. I now have a nice little collection but they've seen service and from getting slept on, sat on, torn, soaked, and all that, they're pretty well shot. Don't forget now, please.

It's now all cloudy and very dark, and I think we're going to get some rain to settle the dust, but at any rate I must run over to the mail office, get this censored and turned in so it will go with the hundreds and hundreds of others from up here.

Keep up a good spirit and courage at all times, and God bless you for your love for all the soldiers who call you Mother. I'm proud to be the only one to be your loving son,

TED.

#### FROM VARIOUS LETTERS

. . . Lots of the things that gave us great thrills a month or two ago are back numbers now. At one time we would spend hours at a time watching avions dodging the shrapnel bursts and doing their stunts. Now we pay little attention until we hear a machine gun in the air and that means a scrap between two planes. They buzz around like bees.

. . . I used to think that those chaps who wrote the books on the war had seen some terrible lot of service, but I will guarantee that if some writer were to listen to the tales of some of the men of the 104th he would be able to write a regular thriller, and still we haven't been in an major battles. However, we did give the Kaiser's picked storm troops an awful wallop. They were mostly big, husky brutes, and showed signs of having been well fed and equipped. They probably thought they would walk right into some National Guard tin soldiers, and clean them out. After making three tries at us and getting trimmed they gave it up and tried another sector, and that

bunch finished what was left of them. So one of Bill's traveling circuses has had to be reorganized all over again.

. . . We have a great opportunity to watch the action on quite a bit of the sector from a hill close by, and it is a great sight to see our boys worrying the enemy. The "Frogs" have told us each place we have been, "Oh, that's a quiet place." Well, it doesn't stay that way long after the Yankee Division gets in, as they didn't come over here for a vacation.

. . . I guess I understand why the French were nicknamed "Frogs," for ever since we have been here we've lived in water and mud, the same as they do, and now and then bask in the sun only to wallow in the mud again.

. . . Something tells me it's mess time again, and I think we eat beans tonight. I hope I'm lucky enough to find a piece of pork under some one of the beans, and by imagining a little ketchup I'll have a dandy supper. We get excellent white bread nearly every meal. It comes up from the bakeries in big sacks, on the little narrow gage railroad.

. . . This paper is some that is being supplied by the chaplains and is greatly appreciated because we don't have to walk a mile or two and then ask for it.

. . . We're here in a little village close behind the lines, getting lots of needed rest but ready to do most anything. Jack returned from the hospital yesterday fully recovered. He brought the story of Jack Burwell's death in action shortly after he had seen him at work in the hospital. It seems a hurry call came in for four ambulances, and of the crew supposed to go one driver was not there. Jack begged to go with his car but neither returned. I was greatly surprised to find him in the army, but I knew well enough he would be right there when the occasion called, and so he was.

. . . Wish you could see us here tonight. We're in somewhat better place than a dug-out, I'll say. The place was once a large barn, now there is straw on the floor for beds, and the whole joint is full of soldiers instead of what it was meant for. French soldiers were here sometime before us and had the cracks and holes patched up. Two tables and some benches were made, and some of the boys are playing games, some reading, writing and sleeping, and Kinney is warming up a mess kit full of beans. I used to wonder why the French soldier was so cheerful under all circumstances, but he has nothing on our boys for being cheerful. . . . By tonight you have surely heard of some of the excitement we have had over this way, and I hope you people haven't been worried. There is no need of worrying at all, because we are all doing our bit and one person has as much of a chance as another, and I'm a lucky one, believe me. Am feeling tiptop.

*It is the American spirit, irrepressible, indomitable,  
that will teach Germany the meaning of a Might that  
is all-conquering because ever controlled by Right*

## 'Twixt Darkness and Light

## FOUR EVENINGS

BY ELIZABETH HAYDEN PRATT OWEN OF ATMAKUR, INDIA

## FIRST EVENING

UNDER a spreading banyan tree in the dusty open of the center of an Indian village, there gathered in the heated cool of the evening, a crowd of lazily curious onlookers who listened with a contented air to a missionary and his group of native preachers. The missionary, grown quiet with the passing of the hot and ever hotter months, looked earnest and determined, but scarcely expectant, for he was accustomed to audiences like the present one, which were well pleased that the foreigner should stand still and give them a good chance to look at him while they sat cross-legged on the ground or perched on a convenient log or stone. To them time was nothing and the foreigner was certainly something of a novelty. "A contented mind is a continual feast" applies well to the ordinary village Hindu, thoroughly contented with his own religion, though he knows very little indeed about it, and has a comfortable way of relating it in no way whatsoever to his conduct. When he has performed some of the prescribed forms, he feels virtuous and complacent, and any evidence of a prick of conscience on his part is to the missionary a rare source of encouragement.

On this particular evening, however, a young boy of sixteen or seventeen years of age, the son of the village munsiff, who had been doing such an uncommon thing as thinking a little, was listening and observing. His own religion had not quite satisfied him, so of all the languid crowd, he was, perhaps, the only real listener. Something in the presentation of the good news appealed to him and he thought he would like to know more about it. There was no after-meeting for inquirers, and if there had been, it would not have occurred to him to inquire with such haste. After a month or two, however, he did call the village preacher to a quiet place where none could see him talking thus familiarly with an untouchable, and inquired of him

many things. Receiving again an impulse toward the truth, for this outcaste Christian was a soul winner, our young man went home feeling that somehow, sometime, he would, perhaps, if God should really call him, have to follow Him according to this new religion. But he was a Sudra of a sect that considered themselves kings, and are related to the Maharajah whose palace is in this vicinity. All the Christians he knew about were outcaste, and to connect himself in any way with them was at that stage beyond his thinking. I mean, not merely that he would be unwilling to do so, but that it would be impossible for his brain in its caste mould, to image such a thing.

A year or two passed and the restlessness in the young man's heart grew to be such as made him discontented with his surroundings. It was time for him to begin to relieve his father in his official duties, for the office was a part of his inheritance, but he did not care to succeed to it. Finally one morning he arose before the early breaking of the tropical dawn and walked twenty miles to the mission station. He reached there just in time for a preaching service, after which he spoke with some of the Christians. When they asked him why he had come, he gave the usual answer "O just to see." He said afterwards that if they had asked him if he wanted to become a Christian, he would gladly have said "Yes," but a sort of shyness kept him from revealing the longing of his heart, and simply uttering a few nothings, he returned to his home.

## SECOND EVENING

Three years passed. Again it was evening. Across the wild and wide-flowing river, Krishna, all the glory of an Indian sunset was casting its reflection, covering even the occasional head of a hungry crocodile with iridescent beauty. On the bank, fascinated by the scene, sat our young friend, a strange look in his face, his hands tied with his own headcloth.

As he sat gazing into the glorious sky and the brilliant swirling depths of the river, the impulse to find a rest in the lap of the bright water caused him to tie his hands in preparation for a long last leap. Just then a missionary lady, walking home by the river path, attracted by his look, spoke to him. She saw that he was ill and learned from him that he was far from home, so she persuaded him to go to a hospital not far away. Soon after his fruitless visit to the mission compound three years before, he had determined to go to a far country, had run away from home, and had finally become an overseer in an Assam coal mine. There were no missionaries near, and our friend made no progress in his quest for religion, but as the white men who had to do with the mind did not hesitate to beat both the overseer and the outcaste coolly alike, he received some very forceful impressions regarding caste. At last, as happens to most people in the Assam mines, severe illness came to him and when he was better, the physician, a kind man, told him he must return to his own country. More than ever during his weary, lonely convalescence he had had time to think, and he could not return to his old life, nor could he return to his own people with religious revolution in his heart. Like many revolutionists, he could not have told what he wanted, but against the old regime, heart and soul rebelled, and though he longed for his own family, something deeper would not let him return. So it was that when he reached the junction where he might have taken train for his own town, he stopped. The long journey had brought back the fever, and miserable in mind and body, he had sat down by the river to meditate.

After two months in hospital, he started out in earnest search for the truth. Needless to say, it was not a mission hospital or he would not have needed to search further. Benares, the famous sacred city with its holy river Ganges, was his first objective. Two days there were enough to show him the hollowness of all its pretensions, for Benares is preeminently a place where so-called holy men take advantage of revered surroundings to satisfy their greed and rob sincere devotees of their possessions. Our friend wished

next to visit Tiraputy, but on the way he stopped in a town where there were two famous fakirs who were said to have given up all for the sake of holiness, and to have received power to do miracles.

#### THIRD EVENING

It was evening once more; the quiet gray evening of the cloudy days in July. There was no color in the sky, only a gradual fading of the light which gives one the feeling that the oppressive gray is closing in and enveloping all things in its hopeless mysterious depths.

In the loneliness of a gray dusty street, with his mind reflecting his somber surroundings, though scarcely conscious of them, stood our friend. Having found the holiness of the fakirs to be unreal, only an attitude assumed for the purpose of soliciting alms, he had left them and was solemnly meditating as to whether there is holiness anywhere and wondering if God would ever hear him. As he stood thus absorbed in his thoughts, an Indian Christian preacher who happened to be returning from the Sudras came along and stood for a few moments not far away on the other side of the road. He also was absorbed in his thoughts, and at the moment, was wondering when God would show him a thirsty soul that he might lead to Him, for the preacher had worked long and hard and tramped many a weary mile to tell the story so full of interest to himself; and yet without a convert. Gradually the preacher became conscious of the other's presence, and looking into his troubled face, recognized a fellow caste man. Going to him at once, he said: "Brother, where do you come from and where are you going?" A moment's conversation showed him that the young man did not know where he was going and that his trouble was without doubt a religious one. So he said, "Come along with me. I am a Christian and I can tell you how to find God and be happy."

So the young man not only lodged with the preacher that night in the strange town, but came with him to his home thirty miles away, lived in his house, was instructed by his daily walk and conversation, helped him in his work about the house and compound, attended the daily

meetings at the bungalow, and gradually the light of God's love dawned in his long-troubled soul.

#### FOURTH EVENING

Last Sunday as the sun sank in glory behind the western hills, our friend, named

Man of Light, buried his past in baptism under the beautiful waters of the lake, and arose smiling in the realization of the presence of Him who forgives and loves, who has led through all the winding path and will still lead to final rest and peace and joy.



### TWO HISTORIC PICTURES — ASSAM MISSION

#### A Veteran Missionary

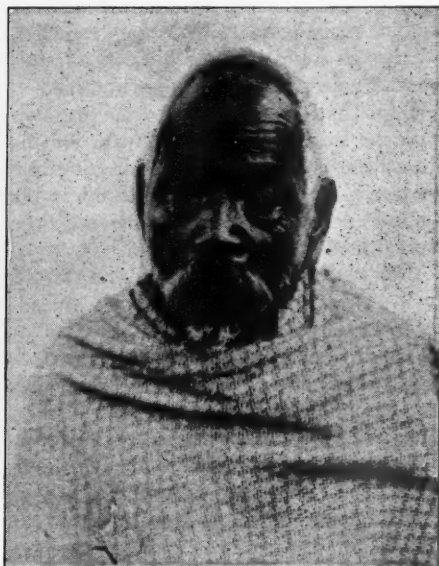
Dr. Ira Joy Stoddard, one of the first missionaries sent to Assam, first went out



DR. AND MRS. STODDARD

in 1847, his bride accompanying him. On one voyage he was 200 days beyond sight of land. He lived far beyond the

years of his active service, and was the last of his generation to pass, at the age of 96. He died in Plainfield, N. J., at the home of his daughter, Mrs. Whitney. The picture shows him and his wife in their late years. One of his converts, Konoura, became the first ordained minister of his people; another, Ganoula, was the first native missionary to the savage Nagas.



OMED, FIRST GARO CONVERT TO CHRISTIANITY<sup>1</sup>



## The True Basis of Stewardship

BY FRED P. HAGGARD



FOR many a year the question of raising church funds has been mulling along, discussed with no very vital enthusiasm and allowed to sink into oblivion except in times of temporary crisis.

Then came 1914 and the Great War. People gave more than they ever dreamed they could; they kept on giving not only money but lives and time and service. And out of the travail that it cost has emerged a new idea, or rather a revival of a century-old theory of Christian stewardship.

On every hand one hears the call to give in some worthy cause. It may be war work, it may be some missionary enterprise, but in any case the motive is unselfish, the object the bettering of some unfortunate state of affairs. More and more people are feeling not, "How much shall I give of my money?" but, "How little of the Lord's money which I have in trust for him need I use for personal wants, and how much can I divert to the Lord's uses?"

*That is stewardship.* Never was there a time in the world's history when people were more ready to carry it out, with hearts softened by war's great calamity, and spirits tuned to the real verities in life.

Today marks the churches' opportunity to reach the hearts of men, but no work is possible without funds to back it. Seeing its opportunity, therefore, the church is faced with the twofold problem of *first inaugurating a general stewardship movement to increase giving, and then of wisely administering those funds.*

Present methods have proved their inefficiency. Systematic habits of *proportionate* giving are the solution for lax church finances and for lax principles of giving on the part of the individual church member.

Not confined to any one denomination, this movement is taking in all denominations with varying rapidity. We find it incorporated in such enterprises as the Men and Missions Movement, the Five

Year Program, and more recently the Million Dollar Campaign of the Northern Baptist Convention, the Southern Presbyterian Stewardship Campaign, the Methodist Centennial Campaign for Eighty Million Dollars, and others of like import.

The Laymen's Missionary Movement is planning to emphasize this year the principles and need for the practice of Christian Stewardship. A special committee has made a thorough investigation and report on the whole question, and there is general agreement that the time is ripe for this special emphasis. From the committee's report this statement of principles is taken:

1. God is the owner of all things.
2. Man is a steward and must account for all that is entrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged.
4. This acknowledgement involves the setting apart, for the extension of the Kingdom of Christ, of such a definite portion of income as is recognized by the individual to be the will of the Divine Owner.

"Not how much of my money will I give to God, but how much of God's money will I keep for myself."

### A Committee with a Big Job

In reporting the Southern Baptist Convention the *Christian Index* says:

A resolution from Eldridge Hatcher was adopted, calling for the appointment of a committee whose duty it shall be to prepare some plan by which pledges may be taken in the churches for Home and Foreign Missions, at an early period in the conventional year.

This committee has some task committed to it, and when it gets the plan prepared that will do the work we should be most glad to know of it. That is the plan the missionary societies have been looking for lo! these many years.



### Blazing New Trails



HIS is a time for blazing new trails, not for preserving precedents. One of the things the war has done has been to reveal the fact that past programs and processes have failed. This has been true in state affairs. The nations have rudely awakened to the inadequacy of former methods, the fatal shortsightedness that permitted one nation to gain perilous advantage over the others, the blind reliance upon luck or good fortune to extricate peoples from disastrous conditions. In the reconstruction days, whatever else takes place, the conquerors will see to it that such mistakes are not repeated, and that peace is established on a permanent basis.

In church affairs the same thing has taken place. The war has made it clear that Christianity has not been practiced sufficiently to prevent the most terrible and unprovoked and unnecessary slaughter of men that the world has known. The Christian churches know well that they must undergo some change of spirit and purpose if they are to be the moulding and controlling force in the future development of civilization. What must be done no prophet has arisen as yet to say, but few question that something must come to pass.

Therefore we are studying to find out what will fit us to take our part in the new order. Social and industrial issues are upon us, and they are in many respects more fateful than the military contest. It will be impossible for the churches to sit by while the great procession moves, for millions

of marchers are also members of the churches. What has Christianity to say? That will be the insistent question, and if the churches do not answer the people outside of them will.

Our own denomination has been smashing precedents at a rather lively rate. Our super-independency has given way before the common-sense voluntary cooperation of the Northern Baptist Convention. Things that would have greatly scared the timid ones ten years ago are unheeded now. We have seen a light. We begin to realize that if we have a mission to the world, it certainly must be to help bring in the kingdom of God on earth, and not simply glory in being different from others. We are making revaluations, putting the essential to the front and relegating the less important to the rear. Our missionary societies are uniting in apportionments and in varied forms of service, and the whole round of missions is recognized as one — a tremendous advance.

And now the laymen come forward. Something new, yes, but the natural outgrowth of the war revelations. The Five Year Program had prepared the way. We were working unitedly as never before toward some definite goals. But the war made many laymen ask themselves some questions that they had not been willing to ask before. It led them to see that if Christianity is worth anything, it must be more than it had been in their lives, and when that was recognized the rest was sure to follow. The layman who perceives that religion is real and is life must have some religious work to do. Our Laymen's Drive was a divine

boon and revelation to thousands of our laymen in all parts of the land. How now can this discovered power be utilized and more power be generated?

The story of the Conference at Meridale, and the plans for Christian Enlistment Week, given elsewhere in this issue, give the first answer. We ought to prepare for this Enlistment Week in such wise that when it comes it will be the greatest week we have ever known, so far as consequences are concerned. Help to bring every church into line. You can perhaps become a missionary to some little church that seldom feels included in any effort. Make the associations this fall the medium of information and inspiration. Talk up the idea. A revival of true religion in all our churches! Talk about army morale, community morale, missionary enthusiasm—such a revival, not worked up by man-machine-methods but coming down from heaven as the result of faith and prayer and consecration, would meet every condition, and clothe the Church of Christ with resistless might.

Rightly interpreted, nothing less than this is the direct aim and purpose of the Laymen's Movement, as it lies in the heart and mind of the men at the head of it.



### **The Victory of the Spirit**

It is said of our boys at the front that it is their spirit that carries them over the top and on to victory. Their spirit amazes the Germans, who have been told they were weak and would run at the first blow. They did run, but it was straight forward at the foe, and then he did some running. Already the American spirit has become known as something to be reckoned with. What we want in these opening days of our fall missionary campaign is the same American spirit in our Christian service. This ought to be a great year with every true follower of Jesus Christ. As new occasions teach new duties, so hard conditions demand new consecration.

We must do the extraordinary this year in our church and missionary activities. In this unparalleled time God give us grace to see and be and do up to the limit of our abilities and capabilities and responsibilities.



### **Changes in China**

There are many things modern in China. Think, for example, of a Public Health Campaign, such as they had last year in Wuchow, under the auspices of the Joint Council of Health for China. This is composed of representatives of the Y. M. C. A., the China Medical Association of foreign physicians, and the foreign trained native physicians. The city was stirred by the exhibits and addresses. The officials and gentry and merchants were lined up with the missionaries in a way hitherto unheard of. There were day lectures for men on health subjects, for women and children also, and evening lantern lectures dealing with all sorts of practical questions. "Flies Kill People" was one of the subjects. Nearly 25,000 people attended these lectures, and as one result of the campaign the authorities formed a board of public health with the superintendent of police at its head. This means a good deal for China, and incidentally for mission work.



### **The War and the Religious Outlook**

A most important work has been undertaken by a Committee on the War and Religious Outlook, appointed by the Federal Council in cooperation with General War-Time Commission of the Churches. President Henry Churchill King of Oberlin has been made chairman and has been released by Oberlin College for this service. With him are associated such religious leaders as Bishops Bashford and Brent, President Faunce, President Mackenzie, Bishop McConnell, John R. Mott, Dr. Mullins, Dr. Frank

Mason North, Robert E. Speer and Dr. Vance. The Committee will make a careful study of the state of religion as affected by the war with special references to the duty and opportunity of the churches. It will prepare its findings for submission to the churches. Great questions and interests are to be considered. The Committee represents the brain and heart of Protestantism. The future ought to be prepared for, so that spiritually our nation may not be taken unawares as it has been militarily. We shall look for findings of great moment from such a body.



#### **Women's Mission Boards and War Service**

An inquiry conducted by the General War-Time Commission of the Churches has brought out the fact that most of the women's home and foreign mission boards are actively devoting themselves to patriotic work, Red Cross, food conservation, social service in camp communities, the purchase of Liberty Bonds and campaigns for the sale of bonds and War Savings Stamps. They have already turned in to the Red Cross an enormous quantity of clothing, knitted articles and surgical dressings, and continue to urge upon the women of the local churches the need for untiring zeal in this and every other form of war work.

The work of our Baptist Societies is known to our readers. The Presbyterian Woman's Home Mission Board has especially urged food conservation. The Woman's General Missionary Society of the United Presbyterian Church invested \$40,000 in Liberty Bonds. The Woman's Foreign Mission Society of the Presbyterian Church (North) released its field secretary to take the place of a man who went to Palestine with the Red Cross; gave up its biennial assembly, is co-operating with the National Service Commission in printing the Intercessory Prayer Card, and raised a War Emergency Fund of \$35,000 to cover

depreciation of money values in foreign lands. The Southern Methodist Woman's Department has done much to protect girls in camp communities, stimulated letter writing by local auxiliaries to their own enlisted men, organized hospitality committees to welcome wives and mothers of men in the camps. The Methodist Women North have a Women's War Council including home and foreign members. This Council has enlisted the young people's societies in garment making, appropriated \$10,000 for work in the camps, and \$40,000 for war orphans, to be used in France, Italy and North Africa. Two women have been sent to France to assist in this work. The fine thing about it is that all this extra war work has not lessened in any wise the devotion of the women to their specific missionary obligations, but rather increased their giving as well as their spiritual force.



#### **Why Not War Time Prohibition?**

Because the President opposes it. His position is not easily comprehensible, but it is plain enough. Congress has twice been on the point of responding to the clearly expressed will and desire of the people for this necessary measure, when the presidential dictum has been sufficient to prevent final action. Nothing could have been more convincing than the unanimous opinion of the National Coal Operators' Association that it would not be possible to mine enough coal to supply the people's needs this coming winter unless prohibition was immediately put into force by the President. Yet, like all other appeals on this behalf, apparently this remained unheeded, and certainly has been unanswered. What is the explanation? Where does the strange power of the liquor interests abide? And how long shall we be satisfied, in guarding our soldier and sailor boys, with jailing the "bootlegger" and still enriching the liquor-maker?



## NOTE AND COMMENT

¶ If Democracy is the password for tomorrow, it must be with a Christian accent. Otherwise it will be a passing word.

¶ We have received from Rev. A. S. Adams a Study of the Hopo Field, with some fine illustrations, also some most interesting paragraphs from a Hakka Note Book. Our readers will share the pleasure with us by and by. This is but a sample of a dozen good things that must go over. Swamped with excellent material — that is a chronic condition.

¶ The year 1917-18 of the English Baptist Missionary Society was notable for a total increase of income of over \$35,000 compared with the previous year. A Baptist Laymen's Missionary Movement was started, with special meetings of business men, formation of many branches, weekly advertisements in the religious journals, and special gifts amounting to \$10,000. The Women's Missionary Association received about \$55,000 towards the jubilee fund of \$100,000, and received the largest income of any year. This was true also of the Medical Mission Auxiliary. When we remember the condition in which the war has placed England, this record is one that should stimulate American Baptists North and South to make this current year the best in our history.

¶ In sending an account of an evangelistic meeting in which he shared, Rev. George W. Lewis of Chaoyang, South China, says meetings were also held in Kityang with good results, upwards of fifty standing in the various services to indicate their determination to become Christians. Among them were many boys and girls from the schools. Such meetings are full of encouragement, as they show the time is especially open for such work. "How we wish we were able to find more time and strength for such work," he says in closing. The fields are white unto the harvest, but the laborers are few. Now is the time for prayer for more laborers.

¶ Mr. George W. Coleman, ex-President of the Northern Baptist Convention, has been doing a large amount of public speaking since his return from France, reaching many thousands by his patriotic messages. The editor of the *Advertising News* printed in full Mr. Coleman's address in New York before the Advertising Club, and says it was the most stirring of the many stirring addresses made before the Club since the war began. Mr. Coleman has accepted a request that he take charge of the information work of an important department in Washington, dealing with labor problems. The field is one in which he is at home. His hands are surely full, but these are days in which the busiest man is the happiest. He will not give up his work on our War Commission.

¶ At the Southern Baptist Convention an endowment gift of \$100,000 from Mr. and Mrs. George W. Bottoms was announced. It was decided to raise a million dollars for home missions and a million and a half for foreign missions this coming year — a decided advance, voted with enthusiasm. The war stimulus was felt all through the Convention.

¶ Mr. and Mrs. G. W. Bottoms, who gave \$100,000 to the Foreign Mission Board of the Southern Baptist Convention, gave another \$100,000 to the Home Mission Board. The announcement of such gifts would make any Convention memorable. At the same meeting it was decided to raise three millions as an endowment fund for ministerial relief, and a new department of the Convention is to be known as the Board of Ministerial Relief. An annuity plan is also recommended.

¶ Missionary Darrow in Moulmein has long been anxious to start a trade school. When he made his idea known to a large board meeting of the Tenasserim Division, a wealthy Burman said he was much interested, and if the school was to cost \$100,000 he would give \$25,000 of it, or

one fourth. The government expressed willingness to do its share, and if the Foreign Mission Society can help, the dream of Mr. Darrow will probably be realized.

¶ What a minister afflicted with tuberculosis can do is illustrated by Rev. B. S. Knapp of Colorado. Compelled to live in the high altitude, he became pastor of the little church at Las Animas, a struggling body sustained in part by the Home Mission Society and State Convention. He saw it through its hardest days, and later went into irrigation farming and dairying, raising sugar beets as a staple crop, and prospering in this work, while still aiding small and needy churches, and winning favor with all the people. The church at Las Animas, long a missionary object, is now not only self-supporting but missionary in life and works. Rev. J. S. Umberger, when he became pastor, found that much of the success today is due to the sacrificial service given by Mr. Knapp and his wife in those early days. Mrs. Knapp, by the way, is a sister of Dr. J. Y. Aitchison of the Foreign Mission Society.

¶ For the first time in its history the Divinity School of Paris has conferred the honorary degree of Doctor of Divinity upon Rev. Charles A. Macfarland, General Secretary of the Federal Council, who went to Paris as the Council's special commissioner to carry fraternal greetings and to aid the French Protestant churches. The messages presented by Dr. Macfarland to the French people and to the French and Allied armies made a deep impression and were given wide publicity in the French press, with appreciative editorial comment. Maurice Barres, of the French Academy, said in *Echo de Paris*: "France has never in the course of the centuries received more beautiful messages than these." The effect of this upon the future cannot easily be estimated. This is the strategic hour for American Protestantism to make lasting impress upon the French people. Helpfulness now will mean wide opportunity later. Premier Clemenceau, in receiving Dr. Macfarland, expressed great satisfaction with American progress in the war and greeted him as "the first of the second million men."

¶ The Methodist Episcopal Church North increased its fund for Retired Preachers \$3,375,000 last year, and the total now amounts to approximately \$12,000,000, counting in campaigns among the assets. That sets a pace for us, and is something like. Secretary Tomlinson will be glad to receive gifts in sums ranging from \$1,000-000 to \$100, and we have no right to say that he would not take anything, down to the last cent. Try him and see, but try him first with three or four or five figure sums.

¶ Secretary Robbins says that in India the native Christians were the first to enlist, and have enlisted in the largest numbers, and make the very best troops, winning high praise from their officers. In Rangoon Baptist College eighteen students enlisted at once. And we have practically all the men of a Garo church in the war in France. The American missionaries, he found, were eager to have this country take its stand with the Allies in the struggle for Liberty and righteousness.

¶ Dr. Thomas J. Villers, of Detroit, President of the Foreign Mission Society, was married in Boston, August 8th to Miss Evelyn M. Prichard of Cincinnati, where she has been prominent in educational circles as principal of one of the high schools. A host of friends in all parts of the country will extend congratulations, and Missions joins in all good wishes. Dr. Villers is a type of evangelistic missionary and patriotic pastor, devoted and sympathetic. He recently finished a term of service as religious director in one of the large cantonments, and regards that as among the most important works he ever undertook. He will be in his pulpit in the First Church of Detroit the second Sunday in September.

¶ In Italy the Southern Baptist Mission has twelve "soldiers' halls" in centers where large numbers of soldiers are stationed. Here the soldiers have access to free writing paper, Testaments and Scripture portions, tracts, religious and political journals, and music and innocent games. Between forty and fifty thousand soldiers frequent these halls, and their influence for good is inestimable.



CUPBOARD IN LEFT CORNER, BENEATH WHICH THE MINISTER WAS HID

## The Minister's Hiding Place

BY R. SAILLENS, D.D.

THREE centuries ago, the Protestants of France, the bulk of whom were located in a mountainous district called *les Cévennes*, in the South, had much persecution to suffer for their faith. The spirit of the times was intolerant; happily, those days are over, and we may hope they will never return.

The Protestants (or Huguenots, as they were called) held their meetings in caves, in forests, in desert places. Their ministers, who were very few in number, had a most arduous life, going from place to place, from lonely farm to mountain hut, with words of cheer and exhortation to their parishioners. When a minister was caught, he was hung. The laymen who had been found attending some "conventicle" were sent to the galleys for life; the women were imprisoned for life—unless they recanted—in an old tower by the seaside, called by a sort of prophetic name: The Tower of Constance. None

of those women ever gave way. Their children were taken away from them and sent to convents, where the "sisters" brought them up in the Romish faith.

The brave peasants loved their ministers and did everything to save them. Some had a "minister's hiding place" built up in the thickness of the walls of their homes. One of these is depicted here. In an ordinary cupboard, the lower plank covers a hollow, deep enough for a man to be entirely hid. When the minister was safely inside that hole, which had an opening not larger than the fist on the outside wall, to give entrance to a little fresh air, the shelf was put in its place, and jars of oil or other provisions were placed on it, so that no one would have suspected there was anyone in hiding underneath.

(Dr. Saillens was born within three miles of the place where the above photo was taken. The Protestant blood runs strong in his veins.—*Ed.*)

*These were the martyrs whose blood is the seed of the soul of France today—France that suffers and is strong*

## The Days at Silver Bay

BY WILLIAM B. LIPPARD

**L**AKE GEORGE is most fittingly named "Queen of American Lakes." Herbert Spencer voiced the impression invariably made upon visitors by its picturesque and charming beauty when he said that Lake George was the most beautiful thing he had seen in America. The historic interest of this slender body of water, surrounded entirely by sloping hills and towering peaks of the Adirondacks, is widely known through the stories of J. Fenimore Cooper. On its western shore and at about two-thirds of the distance north of its southern terminus, the lake forms a curving crescent into a sloping, wooded hillside. This has appropriately been named Silver Bay.

For many years Silver Bay on Lake George has been the scene of important conferences for Christian training and service. Each summer various organizations, like the Y. M. C. A., the Y. W. C. A., Sunday school associations, etc., hold a series of conferences here, which are attended by delegates from all parts of the country. The equipment at Silver Bay is admirable for this purpose. A spacious auditorium easily accommodates an audience of more than 800 people. A group of smaller buildings provides class room and lecture facilities. The main hotel makes adequate provision for dining hall, administration offices, lobbies, lounging rooms, etc.; but the majority of delegates are accommodated in forest-embowered dormitories situated at various elevations on the hillside behind the main hotel. From the porches of these dormitories a fascinating view of the lake and surrounding mountains is obtained at all hours of the day. Recreational facilities are unusually ample. Eight tennis courts, a baseball diamond and an athletic field make provision for those athletically inclined. Some of the more strenuous delegates spend their afternoons in mountain climbing and tramps through the woods. Boating has a peculiar charm, and swimming in the clear, cool waters of the lake gives a refreshing satisfaction not obtained in the more heroic plunging through an ocean surf.

The annual conference of the Missionary Education Movement, held July 5-14, furnished the privilege of spending ten days at this delightful spot. In previous years the attendance has been as high as 500. While war conditions and the increased cost of travel made a substantially reduced attendance seem probable, it was a source of gratification that nearly 300 delegates came to Silver Bay for this conference.

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Baptists were well represented. Dr. John M. Moore, of the Marcy Avenue Avenue Baptist Church, acted as presiding officer of the conference, and also conducted the study course on the new Home Mission topic for 1918-1919, "The Gospel for a Working World." The Woman's Home Mission Society sent as its delegate Mrs. L. K. Barnes of New York. Mr. Harry S. Myers, one of the Movement's Secretaries, served as Executive Secretary of the conference. Rev. C. A. Brooks, of the Home Mission Society, conducted a study course on "The Americanization of the Immigrant." Dr. Fred P. Haggard came to Silver Bay for the closing days of the conference to attend the meeting of the Board of Managers and to outline the financial campaign of the Missionary Education Movement. Dr. and Mrs. W. E. Witter, of Assam, made an unusual contribution to the conference, not only through their platform presentation of the work in Assam and through participation in the Baptist denominational meetings, but particularly in the large number of personal interviews which they had with the young people at the conference. It furnished them peculiar joy to explain to the young men and women the reasons for their happiness in Christian service and the unique satisfaction which they derived from their work for the Master in far-away Assam. Miss Martha Pratt of Bennington, Vt., taught "Missionary Education through Dramatics" and directed the Friday evening pageant. The writer had charge of the group studying "Missionary Education in the Sunday Schools."



All Baptists enjoyed a delightful motor-boat trip on the lake on Wednesday afternoon, which was set aside for denominational socials.

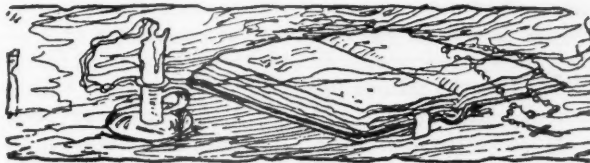
Of course the war had a large place in the thoughts of the delegates and in the discussion groups of the various classes. Several special courses were offered which endeavored to deal directly with the present world situation. Dr. Clarence A. Vincent faced a large audience each morning in his course of lectures on "The Scriptures and the World at War," while another challenging course was given by Dr. F. M. Sheldon under the general topic "Christianity, Democracy and Internationalism." The new foreign text-book, "Ancient Peoples at New Tasks," was unusually popular in the two classes conducted respectively by Rev. W. P. Schell of the Presbyterian Board and Rev. James D. Taylor, a missionary of South Africa. Various other courses, which considered the missionary education of young people of different ages, completed the list for the first two hours of the morning sessions. The third hour of each day was devoted to "life work" groups, in which an endeavor was made by those leading the groups to explain the needs and opportunities as well as the call to service involved in the various types of missionary work at home and abroad. Each morning the conference opened with a devotional service. The vesper services after the evening meal, and the large auditorium meetings immediately following, were of unusual inspirational value.

It was to be expected in making plans, not only for the Silver Bay conference but for the others arranged by the Missionary Education Movement each year, that some questions might be raised as to the ex-

pediency of holding conferences in war times. No apology is necessary for the holding of summer gatherings such as that at Silver Bay. The work of missions must go on regardless of the war. In mobilizing the nation for its participation in the world task, certainly the mobilization of spiritual forces must not be neglected. The war is depleting the ranks of missionary candidates and it is all the more necessary to recruit missionary leadership. To maintain missionary giving in these days of multitudinous appeals is of the utmost importance. Previous to the holding of the conference the reply to any question as to its advisability was an invitation to come and see why such a conference was necessary. Now that the conference has been held, its justification will be amply demonstrated by the larger vision and the more enthusiastic service rendered by the delegates as they return to their churches.

One of the outstanding evening sessions was that devoted to a consideration of the future plans of the Missionary Education Movement. A financial campaign has been organized, in order to secure gifts from individuals who believe in the work of the Movement and are interested in its future. A deficit of previous years, as well as the needs for the current year and the new fiscal year which ends November 30, 1919, involve a total of approximately \$115,000. Amid great enthusiasm, pledges amounting to \$20,000 were received from the delegates.

The usual number of summer conferences will be held next year. Make your plans now to attend at least one of them, for these summer gatherings afford unusual opportunities for social fellowship, missionary inspiration, spiritual uplift as well as an ideal vacation.



## THE BAPTIST WAR COMMISSION

### The Chaplain's Training School

Dr. Samuel Zane Batten, Secretary of the Social Service department of the Publication Society and also of our War Commission, was much pleased with what he saw during his visit to the Training School for Chaplains at Camp Zachary Taylor, near Louisville, Ky. Of the class of 154 graduated in July last, 28 were Baptists.

The purpose of the Training School is to give the candidates for chaplaincies an essential knowledge of military training. The course of study is comprehensive and embraces military regulations, international law, and kindred subjects. It is taken for granted when the men go to the School that they do not need any religious instruction. Of course, it is essential that the candidates should be of good health and strong physique. The hardships they may be called upon to endure abroad in the trenches are such that only men in vigorous health, with no defect in hearing or sight, are qualified to be sent abroad.

The chaplain's work is most important. He becomes a part of the organization to which he is assigned for duty, and as such he is the spiritual adviser of the men. He shares their joys, sorrows, perils, and the monotony of their work. The chaplain is one of them, but the "sky-pilot" (as the men often term the chaplain) who gets close to the men with whom he is associated has a wonderful opportunity for the very best kind of work for the Master.

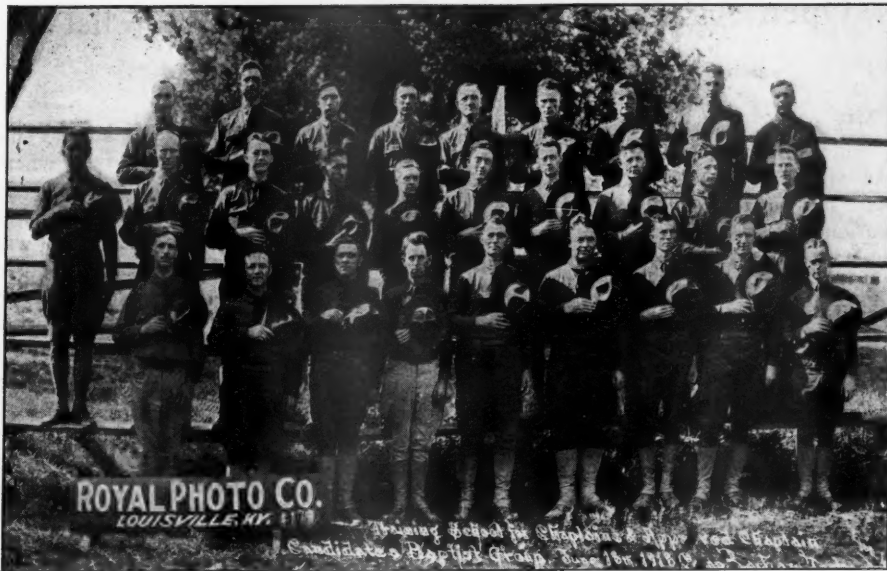
The men appointed as chaplains meet with greater success when their training has given them social as well as pastoral work. The better they know men the better they get along with the men in the army. It is work at close contact, yet the chaplain who stands for the high ideals of character, who is intensely human in his personal work among the men, finds that they respond eagerly to his work.

Upon appointment in the army the chaplain receives a commission giving him the rank of first lieutenant. The salary is \$2,000 a year, with a small amount for incidentals, and ten per cent is added for foreign service. He is obliged to provide his uniform and equipment, and he should have a portable type writer, a communion set, singing books, Bibles and Testaments. Chaplains in the Navy may take a small and select library aboard ship.

In some cases the stronger churches have been asked to provide chaplains with the equipment required. There are many things the chaplain can furnish men in camp and at the front. Besides, he himself will feel that he is isolated and out of touch with a church home. Therefore, if some of the churches will correspond with the chaplains, particularly if their own pastor happens to be a chaplain, it will be a source of cheer to him. Dr. Batten suggests that a church adopt some chaplain and write to him regularly; also that churches and individuals too should remember the chaplains in their prayers. These suggestions should have the favorable attention of our pastors and churches.

Chaplains must be American born or fully naturalized, thoroughly in sympathy with the nation and its allies. The maximum age of the Army is not more than 45. for the Navy not more than 31½ years. In addition to religious qualifications of the highest order men who are informed in business methods, who are executives, who can mix with men of all classes and win their sympathy quickly—these are the men who make good chaplains and whose work is blessed.

The committee on Chaplains is now at work seeking to obtain at least 75 more Baptist preachers. Secretary Batten will help in every way possible, and invites consultation. The opportunity is large for the right men. As a direct and distinctly religious service, this must appeal most powerfully to those who feel the call.



A BAPTIST DELEGATION AT THE CHAPLAIN'S TRAINING SCHOOL IN LOUISVILLE

#### A Survey of Large Value

Under the direction of the General War-Time Commission of the Churches Rev. S. M. Cavert has made a Survey of the moral and religious forces in the military camps and naval stations of the United States. The booklet represents arduous and faithful work, and contains information of value to all the churches. It tells where the camps are, what kind of troops they contain, what religious forces are at work, and what are the religious forces in the neighborhood, also the church cooperation in war work and the war camp community service. It will surprise many to learn that this survey covered 30 large National Army and National Guard camps, 165 Regular Army camps, posts and aviation fields, and 46 naval stations—a total of 241 military or naval posts.

There are many facts of interest to the Christian people. When war began there were 41 chaplains in the Navy, now there are 150; there were 67 Regular Army chaplains, and 144 in the federalized National Guards, now there are over 750 regular chaplains, assisted by about 400 camp pastors in this country. The Y. M. C. A.

maintains 275 different stations in this country, with over 3,000 secretaries engaged, 450 of them exclusively for religious work. In the work overseas more than 3,600 secretaries are employed, most of them in France. The Y. W. C. A. has hostess houses in 77 camps, and also maintains club work for young women in training camp communities in 83 centers; it has 435 secretaries in this country and 50 in France.

Cooperation between denominations has erected interdenominational buildings in some of the large cantonments and in the zone around camps. Local churches in the vicinity of camps have, in many cases with the assistance of the denominational war commissions, been doing a notable work. There is hardly an important military or naval center in which the churches have not opened social rooms, providing special attractions for soldiers and sailors, in addition to the efforts to welcome the soldiers to the religious services and the homes of the people. There is a great fund of information in this Survey, and Mr. Cavert deserves much praise for useful work well done. It can be secured from the Federal Council of Churches, 105 E. 22d Street, New York.

## Open Air Experiences of a Labor Evangelist

*HOW REV. D. L. SCHULTZ MEETS NEEDY MEN*

THE work of Labor Evangelist Schultz in summer includes meetings in the parks and in tents located at strategic spots. His preaching is free from cheap sensation and appeals to the business men of the city as well as to the down and out.

Among the men whose presence and testimony have materially aided in this work is one who some years ago, when Mr. Schultz was preaching, wandered into the tent drunk and just on the verge of delirium tremens. There he gave his heart to God. He was taken to a nearby mission where he was given lodging and where he was soon suffering agonies as of the damned. A doctor was finally called in who prescribed whiskey. But this man looked up and said, "No, Doctor, I promised God at the tent that I would never drink another drop. I'll die if I must, but I'll die sober." Other relief was secured and in a few days he was able to be out. He has now got his family together, has been honestly employed ever since and has not tasted liquor. Today he is a worthy citizen, a walking monument to grace.

During that same meeting in the tent, a young woman entered the tent and gave her heart to Christ. She had been a college woman in the East, but had been led astray and was now in domestic service and living far away from God. When she saw the announcement in a daily paper that Mr. Schultz was to speak in Highland Park she came out to the meeting to greet him and tell him that she expects soon to depart to work for Christ in a mission field.

At one of the noonday meetings on Diamond Street, a man was reached, evidently deeply moved. He responded to the invitation and with many tears told his story. He is a Jew with a Christian wife from whom he had been separated by his drinking and other sins. He was particularly concerned over one man in the city here whom he felt he had greatly injured in a business way. To escape this man he had been dodging about the streets, dropping into a saloon or elsewhere to avoid meeting him on the street. He was

advised to go to this man and ask his forgiveness. He agreed to do so when, by a marked coincidence, the man in question came along the street. He was called over, at once a reconciliation was effected, and the repentant man was taken back into his employ, where he has been happily at work and rejoicing in the fellowship of Christ.

During the tent Meetings in Pittsburgh, a man came one night to listen who had known Mr. Schultz many years before when a glass worker on the South Side. The man is a Belgian and of course of Catholic rearing. For years he had been living a dissipated life and only recently had lost the savings of months, running into hundreds of dollars, while on a drunken spree. Under the influence of the meetings he was brought under conviction. He secured a Testament and took it with him to his room, where he read it faithfully. The next week he was again at the meeting and came out boldly for Christ. He is now happy in his Christian life and considering going back to his own country to bear the gospel message to his people in the war-stricken zones.

A man of Jewish blood, associated with his father in the wholesale liquor business, had been an intent listener at the noonday meetings day after day and was particularly impressed with Mr. Schultz' denunciations of the liquor traffic. Several times he tarried to talk about it after the meetings. He declared that he hated the business, that he did not drink himself and that his whole soul rebelled against a traffic which he realized was wrecking lives and damning souls, but that all his financial interests were in it and that as soon as he could get out of the business he would become a Christian. He continued to come to the meetings, however, and the truth kept gripping at his heart till he could stand it no longer. One day he came to say that he had quit the business and was going over to Kaufman's to try to get some kind of a job. That takes the gospel power and proves sincerity.



## FROM OUR CORRESPONDENTS

### Two Letters of Interest

FROM MISSIONARY JENSEN

*Yalesville, Conn., June 24, 1918.*

EDITOR MISSIONS:

Here is a letter from the young man who is now in charge of our boys' schools in Ningyuen. He is indeed carrying a big load for one with his equipment. He is a graduate of the Union Middle school and had three years' experience in teaching and managing the schools under myself and our lamented Mr. Wellwood. Nor does he have much missionary backing to fall back upon, for the nearest Protestant foreign missionary is twelve days' journey away.

How I wish I might send him a message of encouragement in the words of the old song, "Hold the fort for I am coming." But it is not to be. I am returning to China this fall, but not to that station. We have not enough missionaries to go round, so this, the newest and most remote, is left entirely to the Chinese Christians to manage for the present. But we feel certain that many recruits will come to us after this war, as men are learning the lesson of daring and sacrifice which, please God, shall not soon be forgotten.

I am enclosing a group photograph of our teaching staff as it was just before I left Ningyuen. The man with an X under his picture is the one who is now responsible head of the school. It is he who wrote the enclosed letter. Sincerely,

JOSHUA C. JENSEN.

FROM TEACHER TS'EN SHAO CHIANG

*West China, Sze, Ningyuen fu,  
Dec. 28th, 1917.*

DEAR DR. AND MRS. HUMPHREYS:

Thank you very much for I have received your letter and note in Dec. 20, and let me know somethings from you. For two month the Ningyuen mails were interrupted and I had no write to you.

I was safely through the time, when Ningyuen fu's officer Wu Lan (Chang T'ung Ling) declared independence and obedience the South in Oct. 1. After by and by the Ch'uan Bin soldiers have defeated Ningyuen fu soldiers came to here and again pursue Chang T'ung Ling who escaped to other place has caught by soldiers in the forest. This mails now is not interrupt and here is quiet.

Last week, I went to Ba Ta Se while I saw Fu Ta Niang. Then I talked about you. She often think of you and Mrs. and hope you will come early to here. She was sick after several months she is now well.

In August, our higher Primary boy "Tao Shi Chu" got second prize in Chinese of Commercial Press of Shanghai. Yesterday, I have just received Mr. Davies a letter. He reported our Lower Primary boys getting third prize in handwork and our higher Primary boys getting second prize in the exhibit of the West China Christian Educational Union. I am try, try again and will be very faithful to give a good moral influence on the boys for God. My great hope is in the boys, who are now in the schools preparing to be Christian leader and want them to be clean men, God-fearing men, good soldiers of Jesus Christ.

I hope you often pray for me. Here are many friends, pupils, girls and I hope you and Mrs. will come early to Ningyuen fu and Please write to me which let me know many things from you. I am glad to send my best regards to you and your home.

Very truly,

TS'EN SHAO CHIANG.

From Mrs. Eleanor S. Adams

A welcome letter from Mrs. Eleanor S. Adams dated at Shanghai, tells of the evangelistic campaign planned for Dr. Eddy in various centers of China. It was Mrs. Adams' privilege, she says, to be one

of the party led by Rev. Frank N. D. Buckman to visit these centers in preparation work. Thus she visited Hangchow, Hongkong, Canton, Swatow, Amoy and Foochow, Hankow (her old station home), Peking, Tien-tsin, Paoting-fu and Tsinanfu; coming down the railway from Tien-tsin to meet Dr. and Mrs. Eddy on their arrival from America. The value of the meeting was very great, and the preparatory work with the churches, stressing personal evangelism, was by no means the least part of the good results. Mrs. Adams says the experience was in some ways the most inspiring and enjoyable of all the forty years of her missionary life in China. "It is most encouraging to see how God has used these servants of His from America to stir up our missionary body, and especially the leaders of our Chinese communities, churches, colleges, hospitals — and these are spreading (by means of the press) the light and blessing they have received all over the great empire. We are expecting great things to happen, though you in the homeland hear only of the bad doings of robber bands and soldiers, and the lack of settled government. God is working out His purposes even through these things that appear to be against us."

The same letter brings news of her family. Mrs. Deming, her daughter, of Seoul, Korea, joined in the preparatory campaign in Peking, and went back to Korea to engage in similar work there. "Son Archibald reports starting the same campaign of personal evangelism in Suifu, West China, and son Arthur in Hopo-Swatow is working on the same lines. Son Sidney has been injured while caring for the Chinese labor battalion working back of Ypres, and was sent to a hospital in England. Our two youngest sons, Bernard and Harold, joined the medical department of a Massachusetts and Ohio regiment respectively, and went into training at Camps Sheridan and Greene. These have only lent themselves to war work, and we believe God will bring them through so they may return and finish their studies at Denison and Springfield and be out in China before long to do their lifework." That is the faith of the mother whose life has been given to China. We

are glad she has had the blessed experiences of which she writes, and believe with her that days of large blessing are before China.

#### A Letter from Dr. Rudd

MY DEAR DR. GROSE:

I was greatly interested in the account you gave in *MISSIONS* of your interview with Dr. Brink, with reference to his trip through Mexico and Central America.

Our Seminary, in which the Northern and Southern Baptists are cooperating, and to which allusion is made in your article, has just closed its first session of work. As you can readily imagine, we have labored during the year under many difficulties, yet we have had in many ways a most prosperous session. There were 22 matriculates during the year, 20 of whom remained till the close. A more interested and interesting group of students I think I have not taught during my nearly 30 years on the Latin-American field.

Our spiritual motto was, "The love of Christ constraineth us"; and our rule of action, "Let all things be done decently and in order." A strong spiritual atmosphere was formed in the school during this first session, and, if I mistake not, will live in the years to come. It is good to see the Baptists of the North and South pulling together in this all-important educational enterprise. Pray, and get your readers to pray, that the doors may be kept open for this work to go forward.

I am sending you under separate cover a photo-group of our teachers and students. It may be that if you could reproduce it at any time in your Magazine, some of your readers might be led to take a large part in supporting this most worthy enterprise. (See frontispiece, p. 616.)

Wishing you all success, I am very cordially yours,

A. B. RUDD.  
*Saltillo, Mexico*

#### Highly Appreciated

The Editor thanks heartily the many friends who have written kind words about the July-August number, and assures all that their expressions are highly appreciated. They serve as spurs to better yet.

# THE HELPING HAND

EDITED BY  
HELEN BARRETT MONTGOMERY

## THE LEAGUE OF INTERCESSORS

*Lord, who shall abide in thy tabernacle?  
who shall dwell in thy holy hill? — Ps.  
15:1.*

*Grant us, O God, to fathom the truth that  
"the kingdom of God is within." Not in  
strong, audacious flights of discovery, not  
even in tireless enterprises of duty, but in the  
kindling of pure enthusiasms, the cherishing  
of tranquil faiths, the doing divinely of homely  
tasks, shall we find the peace that passes un-  
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to do, but to live. And may we demonstrate  
that a man's life consisteth not of the abun-  
dance of things he possesses, but in the rich-  
ness of his moral and intellectual and emo-  
tional experiences. Forbid, our Father,  
that we should be ever seeking, never attaining  
this truth. And may we resolve this night to  
achieve the light that is hid with Christ in  
God. Amen.— C. Ellwood Nash.*

## Northfield Summer School

While the attendance at Northfield Summer School of Foreign Missions was not quite so large as usual, the registrations were well over 950. The spirit was finer than ever.

Among the features of the conference was the evening on prohibition when Dr. Stewart Holden, author of the book "Defeat of Victory" gave some impressions of the prohibition question in Great Britain. One of the delightful evening programs was on the McCall Mission. This attractive program can be secured from Miss M. H. Leavis, at the cost of five cents per copy. It should be given in every community to aid in the support under

Protestant influences of the little French orphans whose fathers have died at the front. Northfield made an offering of \$800 as the result of the presentation of this program.

Miss Marion Clapp of the Woman's Board of the New England District conducted the music, with the assistance of Miss Frances Woods. The Baptist registration was 266, and included a splendid group of girls in the Camp. Mrs. Montgomery's lectures were among the great attractions of the Conference.

At a meeting for women held in the Hotel on Monday the need of the additional land for Madras College was presented. The British women have assumed half the cost of this greatly needed property, and have challenged the American women to raise the other half, \$12,500. As a result of this meeting five \$1,000 checks have been sent in with many smaller gifts. This in itself is an indication of the spirit of this Summer School.

## The Chambersburg Conference

We are glad to report unusually interesting and successful sessions of the Summer Conference at Chambersburg, Penn. The enrollment reached 778. Mrs. Montgomery gave lectures on the book, "Women Workers of the Orient" to large and enthusiastic classes. Mrs. Farmer conducted a class on our reconstruction work, and Mrs. Peabody led in the Junior Department with the assistance of Miss Noble and Miss Bate in the study of "Jack and Janet in the Philippines." Wilson College is a delightful place and

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offers many of the attractions found at Northfield. The Baptist representation was good. The guests of the Baptist Camp were Mme. and Mlle. Saillens and Miss Pauline Seen, who is on her way to China.



MRS. CHAS. H. BRONSON

### **An Enthusiastic Recruiting Station**

If all the churches would do as enthusiastic and successful work as has been done by the women of the First Baptist Church of St. Paul there would be no question about our going gloriously over the top during all the remaining years of the Five Year Program. Mrs. Charles H. Bronson, whose picture appears above, is the genial captain of recruits in this church. She believes in recruiting; is convinced that every member of the Baptist church ought to be enlisted as a soldier in the missionary army. She has 29 key women working under her; each one of these 29 women has gained this year her new recruit for membership and for intercessor.

Consider what this means for the growth of the women's missionary society in that church! During the five year period it means an addition of 145 new members and 145 intercessors, if all the 29 key women persevere in their work and come through with their names on the honor roll at the 1921 celebration of the Golden Jubilee. Twenty-nine names from one church to be placed in the corner-stone of the Jubilee Building over there in our big foreign field.

I would like to have the reports of other churches that are coming into this recruiting business with real determination and enthusiasm. Yours,

HELEN B. MONTGOMERY.

### **The Five-Year Program**

We have three years more in which to reach the goals set for our denomination. On page 69 of the annual report of our Woman's Foreign Mission Society the special goals for Woman's, Young Woman's and Children's organizations will be found, given by states and the states grouped in districts. Look them over, and see just what is the aim set before your state for this year: how many women's circles and women enlisted you should have; how many Guild Chapters and girls enlisted; how many Crusader Companies and Herald Bands with children enlisted; how many Sunday schools regularly studying missions, and how many subscribers to MISSIONS. When you have your task clearly in mind, make your plans for accomplishing it. In that connection read once more in June MISSIONS how New Jersey did it last year. The secrets of success are there—definite aims, good organization and distribution of responsibility. I hope soon to give you a splendid plan for success in an association.

### **A Noble Record**

A Christian woman nearly eighty years of age in Amesbury, Mass., has by her own efforts secured sixty-four members of the Prayer League in her church. There are not many churches in which sixty-four women have signed the prayer covenant, and if there is any other woman of eighty who has a like record of personal service we should like to know it.

SOME YOUNG WOMEN WORKERS OF THE W.A.B.F.M.S.



Helen Hunt, Assoc. Foreign and  
Candidate Secretary



Helen Crissman, Field Secretary  
World Wide Guild



Marion L. Clapp, Young Woman's  
Sec'y N. E. District



Mary L. Noble, Sec'y Children's Cru-  
sade



Nelle J. Prescott, Foreign Sec'y W. A. B.  
F. M. S.



Alma J. Noble, Sec'y World Wide Guild



Carolyn E. Smith, Young Woman's  
Sec'y Northwestern District



Eleanor Mapes, Young Woman's  
Sec'y for Minnesota



Alberta C. Dickinson, Treasurer  
East Central District

NOTE. — The Misses Noble and Miss Crissman also serve jointly the W. A. B. H. M. S.

### Rich Gift to Indian Women

ONE of the greatest charitable gifts in the history of India has been announced at Delhi. The Maharaj Kumar of Tikari, one of the wealthy native princes, has executed a deed of trust devoting his entire personal estate to founding an institution for the education of Indian women. The property concerned is valued at about \$7,000,000. In view of the much greater purchasing power of money in India, it is believed that the gift will accomplish as much proportionately as a gift of nearly ten times the size in England or America.

Dependent members of the Maharaj's family have already been provided for by separate funds, and all liabilities of the estate are duly secured. The scheme is for a strictly "purdah" residential institution where the girls will be trained and educated on the best modern principles from the age of five to eighteen. There will be no question of caste or creed.

The gift owed its inspiration largely to the Maharaj's wife, who has been one of the foremost native Indian women in the crusade for the improvement of the lot of Indian women. The Maharaj himself was one of the first native princes to fight in France, and has spent over two years on the battlefield. He was brought up by English tutors in India and has been a great traveler.

The Maharaj's wife, in a letter describing the gift, says: "The education of women is a problem demanding the attention of all governments in every country of the world. In India the issue is more vital even than in other countries. A young man leaves his home in India to be educated; he comes, perhaps, to the English university, and at the end of three years he returns home to marry an Indian girl of his own social position. During his college days the young man has associated with cultivated Europeans, has learned many of their ways, has become used to clever, well-informed conversation and companionship. What about his Indian bride? If she has been brought up in the traditional Indian way she will be quite uneducated according to Western standards, and will know little of life outside her immediate surroundings. All her days she will have

been kept in seclusion, for the ultimate purpose of marriage at the age of thirteen or fourteen.

### Creed and Caste no Bar

"It is because I feel the position of the Indian girls so keenly, because I realize the grave dangers which their general inability to be real helpers entails, that I am so enthusiastic and so anxious to do all I can to help.

"My husband has executed a deed of trust of his whole estate for the founding of an institution to educate Indian and Cingalese girls, and has made it an essential point that creed and caste shall be no bar. We hope to introduce into the school a thorough knowledge of English. A college will be built, and will include residential quarters where the students will live. A girl can stay until the age of eighteen, and this I think very important, for the prevailing early marrying age in India at present cannot but prove detrimental to the physical well-being of our women."

A site for the college has been given by Sir Ali Imam, one of the leading native lawyers.

### India

Pictured palm trees swaying in my dreams;  
Distant tom-toms throbbing through the night;  
Lotus pouring forth its fragrant breath;  
Indian moon, a glittering, dazzling white!

Sandy stretches burnt with tropic glare;  
Furnace breath which stirs but ne'er to cool;  
Scream of couch, and wilder human wails;  
Fetid air from fever-breeding pool!

Riches vaunting in their pride and place,  
Hunger-stricken wretches groveling low;  
Superstition, ignorance and crime  
Shadowing shrines that fabled beauty show!

Faintest dawn-light in the Eastern sky,  
Bands of heroes toiling through the days,  
Moses-like, a nation leading out  
From its bondage, stopping not for praise!

On the breeze that stirs, but ne'er to cool,  
Lotus-breath and tom-toms through the night  
Call us through our whirl of western days,  
"We await you in the dawning light."

— Mrs. E. N. Harris



### Risking Everything for Christ

*(A missionary in Japan recounts this true story of the courage of a young woman in confessing Christ.)*

Y. O. had been ill and her school work had been hindered by repeated absences, and yet she had graduated at a much younger age than the average normal school student. But just as she hoped to begin teaching, she became ill again and it was as she was regaining her strength this last time that I met her first. That was more than a year ago now and she responded gladly to the invitation to join our monthly "Graduate Club," and later its successor, the weekly "Teachers' Class." She was fond of music and it is safe to say that the music in our home, humble as is its quality, was the first thing to attract Y. O. But it was soon evident that her heart was dissatisfied. She had made a very thorough study of Buddhism, and finding it useless to satisfy her longing for salvation had turned to Shinto. In the simpler rites of this sect she had thought that perhaps she might find peace, but had just begun to sound its hollowness when she first came to our home.

Her visits were very frequent and our talks about Christianity grew more and more personal. But not until the summer time did she really come to understand, and I am sure you will be interested in the following extract from her letters.

Dear Mrs. W.:—I hope your family affairs continue unchanged and I am sorry that I have not been able to see you for sometime, but I have something important to tell you. My dear friend, I have become an earnest Christian believer, although I can't be baptized just yet because of the strong opposition on the part of my family. Every day I pray to God and I know that Christ has *saved me*, so all my anxieties and troubles have disappeared. I read the book you gave me and while I was reading suddenly my sins and my black heart became clear to me, and I understood. Then I thought "How can I go on without believing on God?" So I turned to Him and now in trusting in Him I know that I can do everything. My parents and brothers do not know this and won't allow me to be a Christian yet, but I pray for them every day. I pray too that you may be blessed

every day. If you can let me have any more Christian books I shall be glad. Your humble friend, Y. O.

The change of heart from Shintoism to Christianity and the resulting peace depicted in her letters was only the beginning of Y. O.'s experiences. Her faith has deepened and her convictions have become strengthened by the very opposition which which she has found in her home. After a recent teachers' class, Mrs. Yoshida had opportunity to tell us of her own experiences in accepting Christianity and the opposition and persecution which she had to overcome in carrying out her resolutions to give her life to Christian work. These experiences impressed Y. O. very deeply, and that very same evening after every one else had left she confessed her great desire to be baptized even in spite of her family opposition. This is a very unusual attitude on the part of a Japanese girl, especially one who has been born and brought up in Hachiman, where conservatism reigns supreme and no woman is supposed to have a mind of her own if that mind happens to differ from the male members of her family. But she had gained a rare insight into the relative value of God's commands and men's, and she felt that she must follow God even if it involved disobedience to her father's commands. It is infinitely harder for a woman to stand up for her belief in this country than for a man, and we have to put ourselves into her place to appreciate the genuine quality of courage that this decision involved.

This courage was tested almost to the breaking point during the following week, when, after having passed her examinations as an inquirer, her father absolutely and positively *refused* to give his consent to her being baptized. She came over again, and in our little upstairs sewing room with the daily tasks piled on the table at the side, we went over the question again. Her problem was this: "Shall I postpone my baptism to some future time and try to win his consent, or shall I go directly against his wishes?" It was a deeper problem even than it appears on the surface, because there were all the possibilities of being disowned by her parents, sent away from her home, disgraced in the eyes of all the neighbors, cut off from all

hope of a successful matrimonial alliance and cast entirely upon her own resources for self-support. She faced it squarely, and as we were kneeling together in prayer for guidance, she made her decision and said very simply "Now I know what God wants me to do and He has given me the courage that I lacked when I came here tonight. No matter what comes nor what persecutions occur, even if I am cast out of my home, I shall follow Him. On Sunday *I will be baptized.*"

That baptism day was a very happy one for her and the persecutions have not as yet been so bad as she feared. Her joy in the Christian life is growing every day and she is now working with all the other teachers in her school to try to win them to Christ, with the result that two of them are already becoming earnest inquirers.

#### A Visit to the Phoongyi Chaun

BY MRS. L. B. ROGERS OF TOUNGOO

I am a Karen missionary and have learned the Karen language, yet the great need of the heathen Burmans all about us appeals to me, and I have tried to gain some knowledge of the Burmese language also.

During our vacation I went one day to visit among the heathen, accompanied by Mr. Rogers' two Burmese Bible women and a preacher. We called at the "Phoongyi Chaun," or Buddhist school, of a priest who has become interested in Christianity. He was not there, but we stopped to rest under the "chaun," and about twenty little Buddhist boys gathered about us. Here was our opportunity, so we "struck up the tune" "Come to Jesus." The little fellows sat down and tried to learn the song. They did pretty well, considering that they were "raw" heathen, who had probably never heard a Christian hymn before. A priest came downstairs, looked around, but said nothing. I thought to myself, "This priest may think we are trespassing, to come to his school and teach his pupils Christian hymns." The preacher followed him upstairs and we could hear them talking above. Meanwhile, one of the Bible women hung up a Sunday school picture roll, and began telling the story of the Life of Jesus. It gave

me a peculiar joy to see these heathen boys with eager, upturned faces, gazing at the pictures and listening intently to the Gospel story.

Soon the preacher came down, bringing a large glassful of cocoanut milk. He said the phoongyi (or priest) had sent it to me. It tasted good, for I was thirsty after our long walk. I felt thankful to God, who so wonderfully satisfies all of our needs and makes us to find favor even in the sight of Buddhist priests.

Followed by the boys and the preacher, I went upstairs to see the "phoongyi," or priest. It was a large hall, having an idol covered with gold-leaf in the front of the room. Before it were placed rows of offerings, flowers, fruit, vegetables, etc., for these phoongyis make the heathen pay dearly for their religion.

The priest was lying on a mat at one side, for he said he had fever. He said he knew very little about our religion, but he seemed glad to get the tract which we gave him. After distributing tracts to as many boys as could read, we left the chaun, rejoicing that God had given us such an opportunity to witness for Him.

Several weeks later the Burman preacher brought a Buddhist priest to my house. This was the one, before referred to, who had become interested in Christianity. He had already manifested his interest by giving the Burman preacher money for the Mission, with the promise that he would give more in the future. He was dressed in long yellow robes, with a rich velvet tunic thrown over one shoulder. His head was closely shaven, and he carried "prayer beads" in one hand. He said he had been reading our Bible and wanted to know more about our religion. I tried to tell him of Jesus and the way of life, as well as I could, with my very limited Burmese.

He said when Buddhists died they did not know where they would go. Then the Burman preacher explained with much enthusiasm the Christian's hope of glory.

There is a material obstacle in the way of his becoming a Christian. He is a middle-aged man and has been a priest for years. He does not know how he would get a living if he left Buddhism. Please pray for him that he may be willing to leave all to follow Christ.

### A Going-In Party

BY EDITH CRISENBERRY

Promodini is an Assamese Hindu girl who has been a pupil in our school for several years and has reached the fourth standard. But she has recently passed from childhood into womanhood (there is no intermediate state of maidenhood for the Hindu girl) and she must now retire behind the purdah of the zenana and await her disposal in marriage. This fact has been announced to her caste of society by a "going-in" party.

For seven days before this social event Promodini was not allowed her usual two meals of rice and curry but was given nothing but tea, sago, rice water, etc. On the appointed day when the guests (women and children) arrived from not only Nowgong but several other towns, their first duty and mark of respect to the young *debutante* was to give her a bath. She was escorted out to the well and seated under a decorated canopy. Water was drawn from the well and poured on her head, body and clothing. Then she was rubbed well with towels, and dry clothing was slipped on over her head as the wet clothing was taken off. This clothing was of silk and was a present from her mother. Then the attendants of the bath (it is considered a great honor to be chosen to perform this ceremony) picked Promodini up in their arms and carried her into the house, where she was given the seat of honor. The guests then one by one came up and bestowed their congratulatory gifts upon her, the mother giving her ten rupees and others swelling the amount to twenty-five rupees. Those who did not give money gave clothing or jewelry. All these gifts were put away in a strong box as her dowry.

A doll baby made of figs and dressed in clothing was placed in her arms to insure her future blessing of bearing children. After all these ceremonies the guests were given refreshments of tea, sweets and spices, Promodini being fed by her attendants.

Promodini's school days are over. She must not walk out on the public road any more. She must stay in the zenana with her mother, grandmother, and her brothers'

wives and learn to weave and cook, while her father and brothers bargain for her future husband. When he has been secured, there will be another bathing ceremony and festival and then the bridegroom and his attendants will come for her and carry her off in a palanquin escorted by a long procession bearing lights and playing and singing. He will take her to his father's home, where her mother-in-law will complete her education and train her in obedience and service to her husband and master, and instruct her in the rearing of sons to perpetuate the family; or if some of them should be daughters, to be wives for some other man's sons.

### A Cattle Show at Ongole

BY FLORENCE R. WEAVER

The Ongole district has produced an especially fine breed of cattle and holds a show once a year where prizes are given and cattle bought and sold. They also discuss plans for keeping the breed pure and improving it. Government is much interested and this year the Governor attended.

At the same time Mr. Baker held his harvest festival which he had been advertising throughout the district during his touring. This brought about five thousand Christians to Ongole. Between them and the cattle show people with the population of Ongole it made a crowd.

When we drove down to the show grounds for the prize giving, the Governor of Madras Presidency was expected any minute and the crowd equaled any city crowd I ever saw; banked on each side of the road, on walls and in trees for four blocks from the station to our corner, around the corner and down another two blocks or more to the entrance. A trip to Ongole means as much to these people who seldom leave their villages as a trip across the continent would to us. And to see the Governor of Madras Presidency! The President of the United States of America would have had no bigger crowd.

He was an ordinary looking man in a gray suit, thin from many years' service in India (the man, not the suit), but with a fine dignity and kind expression. He

made a marked contrast to the young Brahman, municipal chairman, dressed in a long clerical black broadcloth coat, a gold bordered turban and cloth around his neck (his turban was on his head, not around his neck). He was some swell. Excuse the parentheses. I seem to be twisted.

The prize cattle were brought one by one where we could see them, and the prizes (5-100 rupees) and certificates presented by the Governor. One received a silver cow. You never saw such big, fat, shiny cattle. Some of the men looked as though they had denied themselves to feed the cows. Most of them are white or gray and have humps on their backs. They are bigger than ours but do not give so much milk.

More interesting than the cattle were the men who came for their prizes. Many types, from the village man in one cloth, trembling and scared to death before the Governor, making salaams with both hands as in worship, to the proud well-dressed cattle-breeder who came for prize after prize. One man prostrated himself flat on the floor and touched the floor with first one side of his face and then the other. Another was trembling so he couldn't keep his mouth closed. It was quite funny, how some who were so frightened they forgot to salaam had to be called back by the chairman and reminded; while others salaamed so long he had to say: "Po" (Go.) Most interesting are the tall Sudras with their bodies bare to the waist and loin cloths held by silver belts, their heads crowned by huge turbans.

At the close we started "God save the King," and pleased the Governor, who bowed to us and smiled. Afterward on the way out a way was made to us and he came and shook hands, expressed his appreciation of the singing and our loyalty, and asked about the work. He was very gracious.

During the *panduga* (festival) the compound was overrun. Mr. Baker had told the people there would be moving pictures and they could all see his samaan, so we had to give ourselves and the bungalow up to them. After breakfast we closed the house for noon rest, and they peeped

through the iron bar screens at us until I felt like a monkey in a cage. Had to close the blinds at last. We were about asleep the first day when the most awful racket wakened us. Seven village bands at different places on the compound were trying to see which could make the most noise. Imagine drums of all descriptions, fifelike affairs, etc. The exercises were varied. The preachers preached; Mrs. Baker showed her new primary pictures and preached from them. The moving pictures were shown in a tent some distance away. The crowd was so great they had to raise the side of the tent. They had a great time managing the crowd. Imagine what it would mean to them to see people, etc., moving in the pictures. The trouble is they think everything is a god—a god in the graphophone, etc. There was something all the time and the cattle show people spent more time here than there. The Chairman told Mr. Baker that he had them beaten, as all the people were coming over here.

Sunday morning the church was jammed and people sat all over the platform and grouped around the windows. The money was brought in, nearly a thousand rupees. Chickens alive and a little black goat led by a rope were given and put on the platform.

In the afternoon in the famous old baptistry over a hundred were baptized, which is a good number when we consider that the missionaries in charge are just back from furlough and the district has been in charge of a man with already enough work of his own to do. Many are baptized in the villages but they always save some for the festival. Each village preacher baptizes his own people.

#### Not Failure with God

Failure may be turned into success. Here is good news for every missionary toiler. The failure of Sir Walter Scott's partner drove Scott to the use of his pen. His masterpieces of fiction were the outcome of this failure. David Livingstone, for three years, was preparing to spread the gospel in China. In this purpose he was defeated. Soon he offered himself to Africa. His failure to reach China opened the Dark Continent to light and truth.



### Japanese Side Lights

BY M. A. CLAGETT OF TOKYO

(From a Letter to an American Friend)

I spent six weeks in California studying the conditions of Japanese women and children. I was in the homes, the schools, the churches and the temples. I visited with women working in the fields and in the stores. There are very perplexing questions there but I do not think that Japan has any just cause for complaint in the way her people are treated; there may be instances of misunderstanding, but I saw no mistreatment. The Christians, especially the secretaries of the Y. W. C. A., are doing a great work for the Japanese young women, in special meetings and clubs and classes. I went with them to much of their work. The Buddhists are growing jealous over the Christian influence and in many places they are starting rival work. At Hollywood, a suburb of Los Angeles, they had within a month taken nearly half the members of a young woman's class which had met on Sunday afternoons. They held their meeting at the same hour only a few doors away. There are a number of Buddhist temples, so-called, in California, and I think the Christians are right in believing that they are a great menace to the country.

I spent ten weeks in the Hawaiian Islands. There I visited the Japanese in their homes and places of business and recreation. In nearly all of the schools the Japanese predominate in number but in the schools all nationalities are together on an equal footing, and they furnish fine opportunities for the study and testing of character. I visited seventeen such schools and was much surprised when I found that the teachers were almost unanimous in believing that the children whose fathers are Chinese and whose mothers are Hawaiians (the two races have intermarried for many years) are the finest characters in the Islands now, not even excepting the Americans born there.

It was a matter of deep regret to me to see that the Japanese were not popular with other nationalities. I was told that they were very industrious and cleanly, but were very shrewd in taking advantage of others.

I am inclined to believe, however, that

their aloofness is accentuated by the Buddhist temples and priests, and the private schools for Japanese language study to which all the children go after public school hours. Many of these private schools are taught by the priests, and Japanese patriotism and Buddhism are the principal things taught. The better class of Japanese there are much opposed to the temples and priests, for well do they know their influence here. Some of them told me that the Buddhist priests were launching a campaign to solicit contributions for a large temple in Honolulu, and they asked me to write an article for the paper, letting the wealthy planters and merchants know what pernicious influences go out from such places. For two weeks I debated the matter in my mind. Whenever I took it to the Lord I felt that it was my imperative duty, but when I reasoned about it I feared that it might bar me from privileges here, but the Spirit of the Lord conquered and I wrote the article.

Since I left the Islands, the better class of the Japanese there decided to petition their home government to recall all Buddhist priests from American territory and sent a delegation to Japan for that purpose.

Here in Japan, three changes have come since I left for my rest. First, Buddhist priests are more in evidence and are making a very aggressive movement; in some places they are greatly persecuting the Christians, so much so that the Christians have taken a firmer stand against them than they have ever dared to take before. This was demonstrated three weeks ago by a large mass meeting of Christians, held in the Y. M. C. A. hall here in Tokyo, to protest against the unjust treatment of Christian men and women who are teaching in public schools, and others as well. I attended the meeting and was greatly pleased with the courteous but firm stand taken that day. I think it will mean much for Japan. Up to the present Christians have been on the defensive; henceforth they will be more on the aggressive. Second, Christian women are feeling their responsibility more. For a woman's prayer-meeting (of the women of the three churches with whom I am now at work), I made up packages of a New Testament

and seven different tracts and gave a package to each woman at the meeting, asking her to visit and talk about Christ with seven of her neighbors, giving a tract to each one, and then give the Testament to the one that heard the most gladly. Each one joyfully accepted the package and responsibility. It is my hope to get the Christian women of the three churches with whom I am associated in work deeply interested in this kind during the winter, and I ask for an interest in your prayers for them, for they will meet difficulties, more than you can dream of. The non-Christians of their families will oppose them. Some homes to which they go may express their hatred of Christianity, and they will be jeered at on the streets and be reviled as not patriotic.

Third, Japan is restless; the old and the new are fighting for supremacy. The Buddhists are trying to convince her that she cannot desert her old ways and beliefs in religion, and the gospel message is trying to persuade her that she cannot

keep pace with the demands of present-day civilization if she retains her former standards of life. She needs your prayers that she may choose rightly in this great crisis. At present I am teaching a Bible class four mornings of the week in this school, and spending three days with the women of the churches. On the Sabbath I have three Bible classes and listen to three Japanese sermons. I also attend three prayer-meetings during the week.

#### THE SCORN OF JOB

" 'If I have eaten my morsel alone,'  
The Patriarch spoke in scorn;  
What would he think of the Church,  
were he shown  
Heathendom, huge, forlorn,  
Godless, Christless, with souls unfed?  
While the Church's ailment is fulness  
of bread,  
Eating her morsel alone."

— *Bishop Alexander.*

## SUGGESTIVE WAYS OF WORKING

EDITED BY MARTHA H. MACLEISH

### Our Monthly Chat

Our newest slogan must be "Generous Cooperation." It is the need and the spirit of the hour. Strength lies in unity quite as truly in Christian activities as among the allies. Indeed the very spirit of Christianity demands it.

Our experiment in united apportionment last year was a success. As a Society we raised more money than ever before. Of the ten districts, six outdid the work of any previous year. The two Foreign Mission Societies raised through their united apportionment \$10,343 more this past year than they did the preceding year; and in addition to the financial gain there was a general broadening of vision, a better understanding of our whole denominational responsibility, and a unification of effort in the churches.

We are convinced that the United Apportionment is a move in the right direction.

### QUARTERLY PAYMENTS

At one point only have we retrograded through this new method. The women were making good progress toward quarterly payments. The churches as a whole have not been trained in that direction, and this past year far fewer of them had a place on the honor roll for prompt payments. It will be a somewhat slow process to build up that honor roll again, but it can be done by patient persistence in well-doing, and when the habit is established under the new plan it will help to free all the societies from the necessity of borrowing money and throwing money away in interest. So let us all faithfully "Interest our Husbands to Husband our Interest."

## THE STUDY BOOK

What women of you have not yet read this year's study book, "Women Workers of the Orient"? It is the book for the hour. Just as our women are being pushed by war conditions out of their accustomed round of occupations into a new realm of wider activities and demands, so the women and girls, and even the children, of the Orient are being forced by advancing commercialism into all manner of industrial forms of labor, and without the protection of any sort of legislation. The book tells you the story. It is not only fascinating, but it covers a field of information in which you cannot afford to be ignorant. Get it at once for general reading. Mrs. Montgomery has arranged a program for its use in study classes. Her name is assurance that the program is good. Do not fail to try it out.

## A Chapter on Quarterly Payments

The first quarter of the present year closed June 20. All the missionary societies joined forces in endeavoring to bring to each church a realization of the fact that one fourth of its appropriation should be in the hands of the treasurer by that date. A series of advertisements published in the denominational press showed what an absolute waste of money is necessitated by lax and unbusiness like habits on the church's part in the raising and paying of its share of money for doing the King's business.

All this agitation seems to have begun to produce results. A little more money was received this quarter than came in during the same period last year. Now let everyone work to see how near we can all come to having half of our year's apportionment paid in by September 20. Try to impress your church Benevolence Committee and your Treasurer with the fact that this is *very important*.

For various reasons it is impossible to publish the Honor Roll for this quarter. In some cases our District Treasurers have not been able to get the amounts apportioned the various churches, and so could not make the computations necessary. In others the single collecting agencies did not send the figures.

In only the following four Districts could a percentage *be computed* of churches which paid one-fourth of their apportionment by the end of the first quarter:

Columbia River District,	12 %
Atlantic River Dist.,	8 $\frac{9}{10}$ %
Exclusive of D. C. and 5 Ass'ns in N. Y.	
Central,	
Exclusive of Missouri	6 "
New England	2 $\frac{8}{10}$ "

Now a long pull, a strong pull and a pull all together for one half of every church's apportionment to be paid in by September 20. Remember that the treasurer's books must close now by the 20th of each month.

## The Jubilee-gram

Have you seen a copy of the Jubilee-gram and the Golden Jubilee Leaflet just published? If not, send to Miss Burr, 450 E. 30th Street, Chicago, or to your District Literature Bureau, for them. The Jubilee-gram asks you to use a specially prepared Jubilee program for your October meeting. You can secure that also from any one of the above bureaus.

This year we are to find out what the Jubilee means, and how to prepare for it. A word to the wise—send for this material.

## The Fulton Plan

The women of Fulton, N. Y., have made a great success of their mission circle organization, meetings and work. Here is their plan:

"We appoint a captain—the best organizer and pusher we have available. She selects five group leaders,—the next best we have who hold no other office. (We do not believe in multiplying one person's offices.)

These group leaders meet and divide up all the women of the church into five numerically equal groups. There are ten active members and twelve or fifteen less active members in each group. By active members we mean those who can be depended upon to habitually attend the circle meetings. By less active we mean those women who for various reasons cannot attend every meeting, those who need encouraging and those who are really lacking in interest and need special attention. Each group leader depends upon her ten active members for assistance and cooperation.

We have a set of officers for home missions and one for foreign, but a union circle meeting once a month with program and business meeting in the afternoon. Three or four meetings

of the year are held in private homes, but for the most part our meetings are in the church, as not many of our homes are large enough to accommodate the attendance. Tea is served in the dining-room at the supper hour, to which the men come. Sometimes we give a short program in the evening, following supper, when the men can be present. We feel that the work part of the meeting is more essential. It makes the point of contact between the women and the missionary on the field.

I have heard a number of very busy women say that they were glad to lay aside their home duties and spend one afternoon a month listening to something they enjoyed while they were sewing for the missionaries. We are, even with our small talents, able to accomplish a good deal during the year and to send away several valuable boxes."

At a certain time in each meeting the women separate into their five groups while the president asks quiz questions from MISSIONS, of first one group and then another, until all the questions have been answered. Each woman who can answer the questions put to her group counts one point for her group. We have had this contest on the quizzes in MISSIONS for four years—just beginning on our fifth, and we cannot say enough in favor of it. Our attendance is three times as large as formerly, our subscribers to MISSIONS have increased from 18 to 74; and the interest, enthusiasm and education of our women is developing beyond estimation.

The most notable result is the depth of real heart interest, and consecration to the great missionary cause.

If we can specialize, individualize and familiarize the mission cause, and can interweave with that the power of prayer, it will be irresistible.

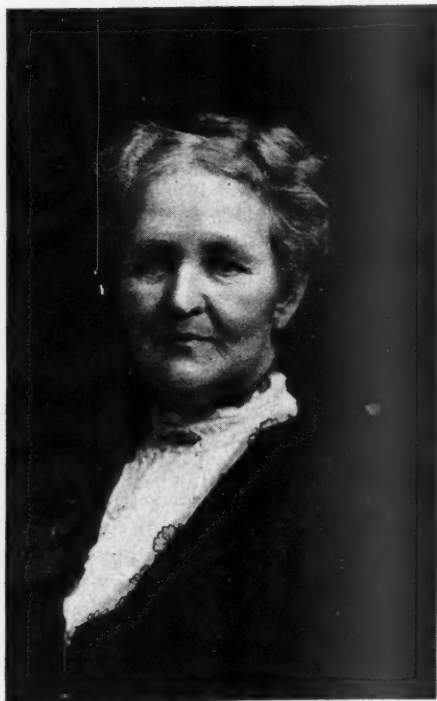
We have a secretary of literature who looks after our library of about 150 books, and our envelopes of classified leaflets. She helps keep a record at each meeting of the books taken and returned. Some twenty-five of our women are planning to send in their complete set of answers for the entire year to the monthly quiz in MISSIONS. In this way we hope to be able to get some new books for our library.

Our money is paid by families through the regular church beneficence envelopes, but in the Woman's Circle we also use thank-offering boxes, bringing them in twice a year, in November and in May. Last year we started giving double credit in "points" for all money paid in before July 1st. Our treasurer remits as soon as she gets in \$10 or so, and we are going to push for quarterly payments this coming year.

Each member of the circle keeps a little record book, made by her from writing paper, in which she records credits for herself and her group. The points of excellence cover money given, both regular pledges and in Thank-offerings, taking charge of programs, attending meetings, securing new subscribers or renewals for MISSIONS, reading books and leaflets, answering questions of the quiz, with a specially large credit for answering *all* the quiz questions for the year. Some of the credits are for the in-

dividual woman, and some are for her group. This involves a wholesome rivalry between the five groups.

Group efficiency depends upon individual efficiency, and it is the group which competes and not the individual. This makes it important for each group to carefully educate and develop its weaker members, whereas the old individualistic competition led to the great majority of the circle members considering themselves as spectators, while a few of the strongest women competed for the honors.



#### An Honored Worker

Mrs. Wm. Lindsay of Milwaukee, Wis., who died at her winter home in St. Petersburg, Fla., after a lingering illness, was in her seventy-ninth year and had been a resident of Milwaukee for fifty-five years. She was active in the South Baptist Church of Milwaukee, of which she had been a constituent member for forty-three years, and for seventeen years served as president of the Woman's Baptist Foreign Missionary Society of Wisconsin. Her unusual devotion to the cause of missions was recognized on her retirement from active service as president by her election as honorary president for life. She kept in personal touch and correspondence with many of the Baptist missionaries in foreign fields and in her home there was always a loving welcome for those returning from the foreign fields. Her younger sister, Mrs. R. E. Price, was for many years missionary in Burma. Mrs. Lindsay's unusual interest in foreign missions did not interfere with her being of much service in her home field. She was prominent in the executive management of numerous philanthropic institutions, which she served with marked ability and generosity. She is survived by her husband, Mr. Wm. Lindsay, and three sons, W. D. and H. F. Lindsay of Milwaukee and Jas. B. Lindsay of Minneapolis.



# THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 200 BRYANT ST., BUFFALO, N. Y.

## Our Fall Opening

**D**ID you ever know such attractive *Designs* as we have for our W. W. G. this year?

The Reading and Essay Contest plans, which were fully outlined in July *MISSIONS* (page 589), are now printed as a flyer which you may receive from me, or from either of our literature headquarters. One book on the Reading Contest list is out of print, "The Quest of the Silver Fleece"; otherwise the list stands as printed. Any girls who have not read "One Girl's Influence," by Robert Speer, may substitute it, if they wish, for any of the inspirational books suggested.

## TWO AWARDS OFFERED

Dr. and Mrs. Witter, our missionaries in Assam, attended a meeting in June, and heard the plan of our Essay Contest presented, and because of its educational value Dr. Witter offered \$10 for the best essay on the two senior study books in Southern New York Association, and Mrs. Witter offered \$10 for the best Junior Essay.

In addition to the above Mrs. T. R. St. John offers \$5 for the best essay in Eastern New York. Three bright girls are going to capture these awards. Will you be one to try?

## PERSONALITY PROGRAMS

Did you ever hear of women changing their minds? Well, that is just what some members of the W. W. G. Commission and the two Publication Departments have done, and I am sure you will all agree that their decision is wise. They have decided not to print the Personality Programs as outlined in July *MISSIONS* (pages 588-589), but to ask those of you who wish to use it, to use the one printed in *MISSIONS*, or to send to me for a typed copy. I will be most happy to give any

suggestions in carrying out the Program if you will write and ask me, but with the cost of paper and printing, and with four such fine Study Books as we have this year, it seemed unwise to print a separate W. W. G. Program. In the interests of conservation, I am sure every Worth While Girl will accept this decision graciously.

The helps for all four Study Books this year are especially easy to follow, so send to our Literature Departments in Chicago for them; to 450 E. 30th Street for those on "Women Workers in the Orient," and "Jack and Janet in the Philippines"; and to 2969 Vernon Ave. for those on "The Path of Labor" and "Jack of all Trades."

In addition to the above, our ingenious Margaret Applegarth has prepared six Programs for Girls based on "Women Workers of the Orient," and they have the thrilling title, "Maid of All Work," with the following chapter titles:

- I. Home-Maid (Work in the Home).
- II. Ready-Maid (The Wage Earners).
- III. Custom-Maid (Broadening Horizons).
- IV. Hand-Maid (The Trail Makers).
- V. Maid-of Honor (Women Working Together).
- VI. School-Maid (Call for Leaders).

If you wish to know more definite details about this Program write to me, 200 Bryant St., Buffalo, N. Y. It will not be printed separately but I can supply typed outlines.

## A BEAUTIFUL PAGEANT

Our wonderful musical genius, Mrs. Elsie Hand Klinger, prepared this Pageant or Cantata called "The Choice," which was given last year at Chambersburg and this year at Northfield. It may be adapted to either home or foreign missions, or better still may combine both, and it is most impressive and not at all difficult. It takes little less than a half-hour. It is

published by the Presbyterian Board of Foreign Missions, 501 Witherspoon Building, Philadelphia, Pa. You will find it a beautiful climax to an Association, State, or District Rally.

#### THE NEIGHBORS' LEAGUE OF AMERICA

This offers an opportunity to our Guild girls in the large cities, where there are numbers of foreigners, to do personal work for Christ. The idea is to be a real neighbor to these strangers within our gates by teaching them English and thus being able to help them understand many things that now confuse and perplex them. The pledge for active membership reads as follows:

"Desiring to transmit to others the ideals which have made this a Christian nation, I hereby enroll myself as an active member of the NEIGHBORS' LEAGUE OF AMERICA, for teaching English to foreigners. I will try to communicate acquaintance with the English language to one family or, at least, to one individual within the next six months."

Write to Neighbors' League of America, 23 East 26th St., New York City, for literature, and then let every girl who possibly can take one of these new citizens to whom she will be a Big Sister. In the city of Bridgeport, Conn., for example, 10,000 girls are expected in September to engage in work in a munition factory. What a chance there will be to win them by loving, thoughtful endeavor, to Christ and the church, and to the highest ideals of Christian girlhood and womanhood.

#### ORIENTAL STUDENTS IN AMERICA

Here is another chance to show Christian hospitality to many Chinese, Japanese, and other Oriental girls who are students in our colleges and universities and medical schools. Have you ever sought them out, and invited them to your home to Sunday dinner, or supper? If you were in Tokyo, or Shanghai, or Madras, wouldn't you love to be invited into one of the homes occasionally? We are so thoughtless! You notice I did not say selfish, for I do believe we mean to be friendly and kind. Write to Miss Margaret Burton, 600 Lexington Ave., New York City, care of Y. W. C. A., for the names of

Oriental Girl Students in your vicinity, and then let them see what a true American Christian home is.

#### ORIENTAL LITERATURE

Did you know that a lovely Japanese girl who has tuberculosis has translated "Pollyanna" into Japanese; and that somebody else has done the same with "One Girl's Influence"? It only costs \$50 to translate and publish such a book, and what a wonderful investment!

\* One of our W. W. G. girls came up to Northfield with a \$50 Liberty Bond which she turned over to the Foreign Society to be used toward the medical education of a girl, in India whose support has been assumed by Dr. Marion Farbar. I could fill all the pages of MISSIONS with incidents of unselfish living and giving, but I must stop with this word which Dr. Stuart Holden uttered: "Live a moment at a time, and that moment for God."

*Faithfully Yours,  
Alvin J. Hoke.*

#### Gleanings from Summer Camps

This message which will reach you in September is being written on the porch of a little cottage on the beautiful grounds of a Summer Assembly. A purple haze hangs over the lake that ripples a hymn on the shore—a gentle breeze plays like the fingers of God on the harp of trees, a chorus of birds sings a vesper song of praise, and across the lake, low in the west, a glow of sunset promises closer a perfect day. Somehow the warmth of this cheering sunset brings memories of goals we have achieved and burdens we have lifted through worth while service. And as the sunset's glory catches the morning's brightness may these memories be only an earnest of what our consecrated loyalty may win to the Kingdom of God.

Into this new year come crowding the calls of battlefield, cries of the helpless, pleadings of the ignorant, and prayers of darkened hearts and oppressed lives. In the sacrificial spirit of our soldier lads will you learn and pray and give this year the last full measure of devotion in the army of the King. Be 100% Christian patriots.



### Hayrack Rally

Originality, earnestness, and a big jolly get-together spirit of friendliness describes this association rally of W. W. G. Girls at Erie, Pa. What fun it was to leave work in the city, take a car into the country, and there be met with hayracks. An exciting ride ended at a cosy country home, and a picnic supper was served on the lawn. The evening found us seated before a roaring fireplace ready for a service of praise, devotion, business, and a heart to heart talk on our share in the world tasks. September is not too late for a hayrack rally for your chapter or association.

### Activity Card Plan

We want every girl in every chapter to be "on duty." Here is a fine plan followed by the Methodist girls. Activity cards are given to each member, signed and returned to the chairman of the program committee. The plan takes this form:

I \_\_\_\_\_ will

- ☐ Lead devotions.
- ☒ Teach one chapter of the study book.
- ☐ Entertain the chapter in my home.
- ☒ Pray daily for our special missionaries.
- ☐ Enter the reading contest.

**do nothing**

Other activities may be added to the card to suit the plan and activities of your local chapter.

### Patriotic Social

Why not open your Guild work this fall with a patriotic social for the entire church, asking as the price of admission a thrift stamp. We have had mother's day, daughter's day, so this time let's send a special invitation to fathers. Of course the program is missionary, expressed in war terms.

#### SUGGESTIONS FOR PATRIOTIC TABLEAUX

Part 1. — Columbia stands with hands extended to bless three scenes: (1) A Red Cross nurse; (2) A girl knitting; (3) A girl rolling bandages. As the curtain rises, sing "Keep the Home Fires Burning."

Part II. — The United States flag is carried in by a boy scout, and a Guild girl gives the salute to the flag and recites poem — "Your Flag and My Flag." Follow this recitation with the song, "Land of Mine."

Part III. — Christian flag is brought in and this poem recited:

"Your flag and my flag,  
The red, and white and blue,  
Your church and my church,  
The flag is calling too.  
Millions of souls unreached  
Are groping for the light.  
The Stars and Stripes, the red and blue and  
white  
United for the right.

*Song.* Keep your church fires burning,  
While the boys are turning  
To the Mighty Saviour,  
With them everywhere.  
There's a silver lining  
Thru the war clouds shining,  
When at home, in camp or trench,  
We are one in prayer.

#### PROGRAM

Recent Mission news and problems presented under following topics: "Over there," "New recruits," "Forward March," "Buy a Liberty Bond or two," etc.

The program may also take the form of a debate: *Resolved:* that the present-day needs for war work demand the postponement of further missionary activities in the local church.

*Helen Crissman -  
Field Secretary.*

#### A Belated but Interesting Report

A May Day Festival for the World-Wide Guilds of the Long Island Baptist Association was held in the Baptist Temple, 24 chapters and about 250 girls participating. After singing America, the 23rd Psalm was recited by all present and Dr. George Caleb Moor, pastor of the Temple, offered prayer. Mrs. Ernest A. Baker, Secretary of Young Women's Work for Long Island, introduced Mrs. E. A. Cressy of Hangchow, East China, who told of her work in the schools there.

The roll-call was most interesting. As the Chapters were called they either sang their Chapter song or gave their "yell," both of which were usually original; then one girl from each chapter would come to the platform with her May basket, filled with hospital supplies and a gift of money.

These supplies are to be sent to Dr. C. F. MacKenzie, Kinwha, East China, and to Dr. C. E. Conwell of Puebla, Mexico; medical missionaries under the Baptist Boards. The money will be divided on a percentage basis, 43 per cent for Home Missions and 57 per cent for Foreign Missions, and will be sent as special gifts to the two Boards.

Baptist Temple with 55 girls present won the study books given by Mrs. Baker to

the Chapter having the largest number present. Woodside Chapter and the Chapter from the First Italian Church, Brooklyn, also won the book, "Love Stories of Great Missionaries," for having a goodly representation.

#### The Children's World Crusade

"One generation of children loved as they want to be loved, understood as they deserve to be understood and trained as they should be trained, would more than bring the millennium."

Let's you and I bring the millennium. Begin with the training, and the understanding and love will come just as surely as does your shadow in the sunshine.

The best foundation that can be laid for a child's broad and complete education is a knowledge and love for God and for all the children of God. That being the aim and purpose of the Children's World Crusade, where better can you begin this training than with the equipment of the Children's World Crusade.

At the Summer Conferences at Chambersburg and Northfield in June and July, an experiment was made in the Junior Study classes. In order to see what could be done in a short time in poster work and aids in the presentation of the lessons, different members of the class volunteered to spend an afternoon in working out some original idea. One day a very presentable Philippine village was manufactured out of brown paper and crayons. The houses were copied from the illustrations in "Jack and Janet in the Philippines." The animals and children were copied from the sketch book, which is a valuable part of the equipment for the study, and with the addition of a hand mirror for a pond, sand, and an American flag, the native village and Mission Compound were definitely visualized.

Another day a beautiful poster, giving the time and place of the meeting, was made from the illustrations in the Philippine Number of the Geographic Magazine, November, 1913. The curious sights and people which one would meet in taking a trip with Jack and Janet were pictured on the poster. For the benefit of those who would like to secure a copy of that magazine, the Central Study Committee will be





DAY NURSERY GROUP, PONCE, P.R.

able to furnish them. Send to Miss May Lewis, West Medford, Mass.

For "Jack of All Trades," a pretty poster was made by pasting some balls of cotton on the card-board and drawing in the stems and husks, and picturing some children with their bags ready for the picking. For the lesson on the coal mine, a black poster would be unique. In the bulletins put out by the National Child Labor Commission, 105 E. 22d St., New York City, are many good suggestions for poster making in the illustrations and charts. It is so easy to do these things, once you get an idea.

#### A Cluster of Jewels

In the picture of the children in the Day Nursery at Porto Rico, you may not recognize a beautiful cluster of jewels. That will be because you are not sufficiently acquainted with the Children's World Crusade to know that the Jewel Band babies send their gifts for Home Missions to that Nursery, and have learned that they are just as precious as any babies in the world. Therefore, they love to look at this picture and name each child, Jose, Theresa, Maria and so on. Have you had the letter to the Jewel Band that came with this picture? If not, send for it.

One day in June, a Jewel Band in a small town in Maine had its annual party, just the kind of a party that children like

the best. There were pictures of all kinds hung low on the walls for them to see, and the loveliest little sketch books with fascinating pictures to copy, a curious Primer, and story books galore. There were a good many songs, and such games as missionaries teach little children to play, who have never played games before. There was a souvenir picture card given to each guest to take home, showing Indians, and Mexicans, Japanese, and Chinese, all kinds that interest children, and there are still some like them to be had at the Publication Departments of our Women's Societies in Chicago. One of the best things about the party was the story telling, all missionary stories. No others seem quite so nice as the missionary stories and one reason is that they are all true.

When those children opened their gift boxes, they had fifteen dollars for the children they had been hearing about. And the last thing they did was to ask for other boxes to take home to fill before the next party. Out of that Jewel Band was graduated the nucleus of a Herald Band, and the older brothers and sisters have been promised a Crusade Company to begin in September.

With a progressive and progressing movement like that in every church, don't you think we could BRING THE MILLENNIUM.

MARY L. NOBLE.

# TIDINGS

EDITED BY ALICE T. ANDERSON

## CONSECRATION

BY ANNA S. NUVEEN

Who then is willing to consecrate his service this day unto the Lord? I Chronicles 29 : 5.

All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matthew 21 : 22.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. Malachi 3 : 10.

He that is of God heareth God's words. John 8 : 47.

My help cometh from the Lord which made heaven and earth. Psalm 121 : 2. Submit yourselves therefore to God. James 4 : 7.

*Dear Co-worker:* Let us consecrate ourselves to the work this year, as we have never done before. Let us constantly seek God's guidance, praying as we have never prayed before.

May nothing discourage us. If the apportionment of your church is larger than you think it should be, set out with a will to raise it.

God has promised that He will "pour you out a blessing." Listen for God's message. He has a message just for you if you will only hear.

We must bar "can't" and "impossible." These two words should not be in the vocabulary of any member of the Woman's American Baptist Home Mission Society; let us remember from whence cometh our help.

Women, let us say this year that we will submit ourselves to God. No task will be too hard if He asks it; no sacrifice too great, if it is His will.

## Secretary of Christian Americanization

Since the teaching of English to foreigners as conducted by Miss Bertha W. Clark in New York City has proved inestimable, the society is planning to carry on similar work in other cities. In order to organize and promote such a program, largely through volunteer service, Mrs. L. M. Hainer of Philadelphia has been appointed by our Woman's Home Mission Society as secretary of Christian Americanization.

## Enlist Now!

During the dread days of war and in the sad days to come some one must be responsible for feeding and growing the spiritual life. To keep alive the higher individual and social ideals of righteous living in the stress of the necessary appeal to force; savingly to minister to souls sick with grief and anguish, deadened with doubt, paralyzed with sin; to secure and intensify faith in a living, loving God; so to protect human and spiritual values in the great reconstruction process as to make possible a new social structure founded on justice, truthfulness and love — this is the supreme task. It is a spiritual task and one that demands an increased spiritual leadership.

Every Christian young woman ought definitely to face the question of God's need for her in this spiritual leadership, *now*. It will take time to get ready for active service. To postpone enlistment

means a delay of months in getting into the fighting ranks.

The next camp, established by the Baptist Missionary Training School, for training young women in missionary service, opens September 16. Any delay now may postpone the beginning of your active, work three months. Today is the day to enlist. *Do it now!*

Write to Dr. W. P. Behan, President, 2969 Vernon Avenue, Chicago.

### "The Path of Labor" in New York City

BY BERTHA W. CLARK

#### *Dark Rooms: A Reality*

The dark rooms and long working hours spoken of in *The Path of Labor* are things with which we missionaries are in contact every day. It was only day before yesterday that I was in one of the homes where we teach English, at an unusually early hour, seven in the morning. An old woman with white hair came out of the dark bedroom and went out to her work. I said: "I have never seen her before," and my pupil replied:

"No, because you see she goes off to work every morning at seven, and she doesn't come home till midnight. She works in a restaurant. It's very hard, but you see she is old, she doesn't know English and she can't do anything else. It isn't so hard in the day time, because not so many come in, only she has to be there; but at night the work is very hard. She never complains; she only says she is glad she is strong, and she can bear it. But it does seem hard, to be so old and work like that."

And then we talked of the dark rooms. It is not at all bad, as houses go here; the man is a tailor, and his wife has run a little shop part of the year. It would compare very favorably with most of the houses where working folk live. But the man said the wife's cheeks used to be red and now they aren't; the little girl's never had been. They want to work in the country. The little bedroom where the boarders slept had no light, only what came through the kitchen; the kitchen had none of its own, only what came through the sitting-room bedroom where we sat; and this room got all its light from a big court,

hemmed in by high buildings. There is not much for red cheeks to thrive on in houses like these.

#### SOCIAL JUSTICE

Sweat-shop work, too, of which the study book speaks so much, is everywhere in evidence: the heaps of coats and trousers thrown on the floor; the mothers all day long, and the little children when school is done, sitting working silently, under tension, finishing, buttonholing and tagging, and at the end of the day finding they have made the barest pittance. I shall never forget one house to which I went. The mother sat with her head wrapped in wet bandages (a few days later she was confined to bed with her sickness); her sick baby lay moaning in her lap with its head dangling most uncomfortably at her side, in order not to be smothered by the big coat the mother was holding and working on; and on the floor lay the big pile of other coats that must be finished before night-time.

After sitting there fifteen minutes we go out and the questions begin to come. Suppose all one's life were just like that, from morning till night, one day after the other. Think of women giving the strength of their youth to work like this, and no better hope for the days ahead when the strength and the youth are gone. And we read in our study book (page 181) "and in our country two per cent of the population are estimated to own sixty per cent of the wealth"; on page 183, "The chief charge against the Church is not positive wrongdoing, but inaction"; and on page 186, "As long as we inwardly consent to the present social order, we are hardly good enough to carry the gospel of Christ to the working people."

Over and over again as I read the pages of this book, I laid it down and thought: "What will the women of our churches say when they read this? Will they truly believe it? What would I have said three years ago before I began to work in these homes and before I saw with my own eyes how true it all is?" And on page 65 we read: "The other outcome, and the more probable one in a civilization as far advanced as ours, is that the workers will rise in rebellion, and buy with their blood that

freedom for which people always and everywhere have been willing to sacrifice their lives. Such a condition need not come. But unless at this point a Christian civilization recognizes the justice of the demand of a large section of its population for liberty and freedom in their industrial relations, it is not impossible that it may come."

#### CHRISTIAN AMERICANIZATION

The larger part of the people I work among are like those described in pages 20-22, alienated from the church; many agnostic. Sometimes their ignorance of things religious startles us. Last week a Jewish girl whom I have been teaching for a year looked up from her reading book and said abruptly: "Excuse me, Miss Clark, but are you a Christian?" I said, "Yes, indeed I am. Did you not know that I am a Christian?" And she answered, "No, I didn't know it. I thought all this time that you were an American."

Out of what sort of haze of early religious lack of instruction do you think such a confusion could have arisen? At any rate, she had given me my text and I did not fail to preach my sermon, for people will listen to things that answer their own questions when they would never tolerate you if you were the one to introduce a subject. I told her what Americans are, and what Christians are; both Christians as opposed to Jews and pagans, and Christians who are earnest believers in the Christ, as I was proud to name myself.

Even where people are religious, we sometimes find ourselves in strange situations. I was called to a Hungarian house two or three weeks ago because of an urgent and immediate need for English lessons. The woman's husband had just deserted her and her five children; she must start out at once to work, and she did not know how to ask the simplest questions or how to get to her place of work without asking. A Jewish woman, very devout, who lives next door, came in and acted as our interpreter. I began teaching the most necessary phrases in every-day life, when she interrupted me by saying, through our interpreter:

"Today I tried to buy a prayer-book, and I couldn't because I couldn't make the

man understand me. Tell me first of all how to ask for one."

"Well," I said, "I don't know much about prayer-books, because we do not use them in my church. But I think you must just say 'I want a prayer-book' and tell for what church. I think you would say, 'I want a Lutheran prayer-book.'"

"Oh, no, not Lutheran; Catholic," she said, and I began to drill her on "I want a Catholic prayer-book." And the Jewish woman drilled too; we both drilled. I could not help smile a bit, internally, and wonder whatever would have happened if her rabbi or my missionary superintendent had wandered in just then and heard what we were teaching. But I think it did no great harm, for a few days later our Hungarian missionary told me:

"You certainly have got a hold on Mrs. H. You know she sends her children around to our Sunday school sometimes, and she just loves you."

Thus sometimes we preach the sermons ourselves, and sometimes we just pave the way for some one else to preach them. That first day as I said good-bye and went down stairs, I heard the two women still talking at the head of the stairs; after a moment they called me back, and asked me how much they ought to pay me, and how I liked my pay, monthly or how. I told them that was all done, other people had paid my salary and there was nothing for them to pay.

"But why? Why should other people pay you to teach *us*?" I explained, "Because they want you to *love* America. And they know you never can love our country till you know our language, and can talk with our people." Such an outpouring of gratitude as I heard then, I think I never heard before.

#### SHARING THE VISION

Of course these laboring people are the ones who make the great bulk of the Socialist party, hence it is with Socialists that most of my work is done. It is among them that so much of the tendency to pacifism is found. Recently I was in a home like this, but where there is a very perceptible effort to try to be loyal. The brother had been drafted and there was the greatest agitation over it, almost fierce-



ness. We talked for a long time, and the sister kept saying:

"Yes, I *am* patriotic. I *am* patriotic, but when it is your own brother, oh, it does seem so different." And after a little she was saying, "It *was* hard to let my brother go. I did fight against it, but truly I am loyal. If you know of anything I can do to help the Government, I will be so glad to do it. Oh, I wish I could go and fight too! That wouldn't be so hard as to send the others."

It is among people like these that it means everything to have American women go as friends. It is here that our influence counts many-fold. I wish that all the women in our churches could have the chance I have had of knowing some of these other women. You would not be surprised then if I told you that I thank God many times that He has cast my lot in pleasant places, among men and women who are Socialists and atheists; who live in dark houses, work long hours and have never had a chance at better things, but who have the hunger for them; who welcome the friend who has had the chance and the vision, and who is willing to share the vision with them.



#### Share in "Christian Americanization"

Our lack of interest in the problems of those who toil has been due to a lack of knowledge and understanding of existing conditions. Since the Government is advocating Americanization and improved labor conditions as war and reconstruction measures, we have an unusual opportunity to carry on a combined government and mission policy. Furthermore we have the unusual opportunity of developing in the youth of today — the voter and church

member of tomorrow — an intelligent interest, a deep sympathy and hearty co-operation in all enterprises which tend toward bringing about social justice instead of social revolution after the war. We recognize as never before the necessity of giving to all members of our Democracy an appreciation of the real America which, to large groups, must come through gaining a knowledge of the language and through contact with the native-born Americans. Therefore, to show how Baptist missions have recognized and are meeting the needs is the purpose of the

#### SUNDAY SCHOOL CAMPAIGN

Prepare now to present home missions in the Sunday school each Sunday during October, November and December. Use the five-minute studies adapted to supplement the study books, *The Path of Labor*, *The Gospel for a Working World*, and *Jack-of-All-Trades*. All incidents and descriptions of conditions have been obtained directly from the workers on the home mission fields. The following material will be sent free to the schools that will take an offering for home mission work:

Studies for the Advanced Departments.

Stories for the Elementary Departments.

Poem, *The Scorn of Job*, a copy for each member of the advanced department.

Christmas Programs.

Collection Envelopes.

For order blanks write to the District Secretary of the American Baptist Home Mission Society, or to headquarters 23 East 26th Street, New York City, or to the Woman's American Baptist Home Mission Society, 2969 Vernon Avenue, Chicago.

#### Encouraging

That the work among the Indians at Stewart, Nevada, is encouraging may be gained from the following extract of a letter written by Miss Lillian Corwin:

"For some time past the Indians have come to me saying that they wanted to follow Jesus in baptism. I promised to plan for it before school closed. On Sunday, May 19, I announced that I would like to see those who had decided to take the stand for Christ, at my house on

Monday evening. I expected ten or twelve; forty-eight came.

"On May 29 I wish you could have seen the three hundred and more pupils and employees seated in companies around the bank of the pond near the school grounds as Rev. Brewster Adams, pastor of the Reno Baptist Church, led into the water and baptized thirty-three of my young men and women who thus bravely confessed their faith in Christ before their teachers and companions. Their coming was entirely voluntarily on their part and they understand the step they have taken."

#### War Relief

Miss Ethel A. Fosdick, missionary among the Italians, Batavia, N. Y.: Our service flag contains nine stars, each representing a baptized member of the mission. More than this, the nine stars represent every young man (unmarried) that we had in the mission. Our loss is keenly felt, but we rejoice that we had as many to give to the cause of democracy. Their frequent letters, full of optimism for the future and reliance on God at all times, are an inspiration to us.

Miss Anna M. Dingel, missionary among the Germans, Milwaukee: Our women and girls are all doing Red Cross work, knitting, sewing and whatever comes along. Our women's society bought a one hundred dollar Liberty Bond. Singly we could not do it, but together we accomplished it. The very poorest ones could give their bit and help along. Most every member has contributed to the Red Cross and War Savings Stamps.

Miss Ella H. Dye, Waterbury, Conn.: The display of patriotism on the part of the Italian children (when they suggested going to the city park for their picnic) was to me quite touching. I really felt that all of my patriotic talks and stories were not lodged in barren or rocky soil. One child said, "Boys and girls in Europe can't have good times like we can, so let's not spend so much money for trolley fares; we will give to the Red Cross." Belgian and Armenian relief and Red Cross have all received from the Italian boys and girls, and I am very proud of the spirit they have shown.

Miss Eva Button, general missionary Brookings, South Dakota: Added to my usual church work has been that of the Red Cross. I have sewed, knitted, and spent many hours folding surgical dressings. Besides this, I have entire charge of the Junior Red Cross work for refugees. The boys knit both at the meetings and at home. The girls sew at the meetings and knit at home, and the smallest people clip rags for comfort pillows for the Red-Cross hospitals.

Miss Mildred Garstang, Los Angeles, California: Our Italian people are full of loyalty and patriotism. While the high cost of living makes it very hard for them with their small wages and large families they are doing more than their bit in the great war. One young Italian on our field, who on his small earnings is supporting his widowed mother and four small sisters, subscribed for a two-hundred-dollar Liberty Bond. He said, "I cannot go and fight, but want to help win the war, so must give all I can." Little Josephine, one of our dear little primary girls, only seven years old, was given by her mother a penny a day to buy her lunch at the penny lunch counter at the school. She did not let her mother know that she was doing without the lunch, but at the end of twenty-five days came home with a Thrift Stamp, saying she had used her pennies for that instead of buying lunch.

Miss Bertha Bridgman, Meriden, Connecticut: The service flag in our mission now has ten stars. This means a great loss to us in many ways, but we are proud of our boys and remember them continually with our prayers and little expressions of our interest. Recently the Camp Fire Girls sent a box containing sweets, a handkerchief, and a number of Biblical pictures and Italian tracts. The letters which we have received from these boys are most interesting. They are trying to preach the true gospel to their fellow Italians in the camps. Let me quote from one letter: 'Here I have to wash in the laundry and while I work I sing 'Onward, Christian Soldiers', and every day I pray to God. I have made known to many the evangelical religion and hope that before long all humanity may understand this religion.'

He writes that he holds a little service every evening among the soldiers. About a year ago this young man was illiterate and without interest in religion, living only for pleasure. Now he is such a strong, earnest Christian and our pastor taught him to read and write. He was baptized on Palm Sunday.

Miss Eva Fewel, Fallon, Nevada: One of our boys said, "There are too much people for the chairs." He certainly told the truth, but I would rather have it that way than to have "too much" chairs for the people. The Indians have come out in large numbers to all the services. They have become very patriotic. They have given their bit to help win the war. Many have joined the Red Cross and all gave during the Red Cross Drive. Duey wanted "a cents worth of Red Cross" and he got it. All have helped to buy War Savings Stamps. These Indians are making good money now, and could give more, but I think they are doing splendidly, for they have never known how to give. We obeyed President Wilson on Decoration Day; we had a patriotic service and prayed for our country. Over fifty wagons were in line going over to the cemetery, besides autos and men on horseback. Some of the graves had no one to care for them. I asked many to share their decorations and they were willing. One said, "Next year we will take up a collection and buy flowers for these uncared-for graves."

#### THE BAPTIST MISSIONARY TRAINING SCHOOL

BY CLARA D. PINKHAM

War measures in the guise of advanced railroad rates, culminating in the aggregate of several hundreds of dollars for the students, made it imperative that commencement week begin with Thursday, June 6, instead of Saturday, June 15. In spite of the hurried finals many declared it to be one of the best that ever occurred.

On Thursday evening, June 6, was held the last prayer service of the year and one long to be remembered by all who participated. The presidents of all three classes presided and led in the devotional part of the service; then the meeting was

thrown open to the student body. A reverence, tenderness and impressiveness marked the whole service, which was brought to a fitting close by the partaking of communion, Doctor Behan officiating. The sweet fragrance of this closing meeting will never be forgotten; in its strength many will be able to do noble and better things for the Master, who though unseen was present with us.

Friday afternoon was Baccalaureate and Class Day combined and all exercises were given in the school chapel. At this time the gavel was given by the retiring president to the new president of the student body, and the class gift presented to the school. This was a most beautiful copy of the head of Christ taken from Hofmann's "Christ and the Rich Young Ruler." Appropriate music was given by the glee club from time to time. The closing part of the program was the impressive baccalaureate sermon to the seniors by President Behan.

Friday evening was a most beautiful and enjoyable occasion. Dr. Edgar J. Goodspeed, of the University, one of the most popular of the outside instructors, gave the commencement address; the diplomas were presented by Mrs. John Nuveen, the new president of the Woman's American Baptist Home Mission Society; the commissions to service, by Mrs. Washington Laycock for the Home Mission Board and Mrs. Andrew MacLeish for the Foreign Mission Board; the diplomas to the extension class in Buffalo were presented to their representative, Miss Evelyn Work, by Doctor Behan. Through the kindness of Mr. John Nuveen each senior received a fine copy of the American Standard Revised version of the Bible, in loving memory of Mrs. Ida Strawbridge Nuveen. Following the president's statement of the year's work and the Designation Prayer by the dean, the student body sang the "Benediction" and the Commencement exercises of 1918 were over. In the reception which immediately followed, many friends of the students and faculty had an opportunity to greet each other and enjoy the hospitality of the school.

Graduates under appointment by the Woman's Home and Foreign Mission Societies are given herewith.



Hazel Ilsey



Emily Beck



Mildred Crouch



Bessie Ebert



Lucy S. Goff



Sammie P. Harwell



Anna Lukacs



Otilie A. Pechous



Ruth Rundell

#### *Undergraduate Department*

Hazel G. Ilsey, Detroit, Mich., appointed to the Judson Memorial Settlement, New York City.

Emily V. Beck, Chicago, Girls' matron at Bacone (Indian) University, Bacone, Oklahoma.

Mildred Crouch, Tracy, Minn., missionary to the Hopi Indians, Sunlight Mission, Toreva, Arizona.

Bessie B. Ebert, Warren, Wis., Day Nursery, Ponce, Porto Rico.

Lucy S. Goff, Galesburg, Ill., Missionary among the Italians, Newark, N. J.

Sammie P. Harwell, Willows, Cal., Missionary among the Mexicans, Los Angeles.

Anna Lukacs, New York City, Missionary among the Hungarians, Bridgeport, Conn.

Otilie A. Pechous, Lincoln, Neb., Missionary among the Serbians and Croatians, Cleveland.

Ruth Rundell, Buffalo, Missionary among the Italians, Boston.





May B. Gilbert

*Graduate Department*

May B. Gilbert, Phoenix, N. Y., graduate of Oswego Normal School, Teacher in National Training School for Negro girls, Lincoln Heights, D. C.



Lunetta M. Platt

Lunetta M. Platt, Waterbury, Conn., Graduate of Albany State Normal College, Teacher in Mather Industrial School, Beaufort, South Carolina.



Elma R. Tharp

*Under appointment by the American Baptist Foreign Mission Society*

Elma R. Tharp, Ellensburg, Washington, for clerical work in Japan or China.



Emilie G. Lawrence

*Under Appointment of the Woman's American Baptist Foreign Mission Society*

Emilie G. Lawrence, B. A., Kansas University, Ottawa, Kan., for work in India.

## THE OPEN FORUM OF METHODS

BY ESTELLA SUTTON AITCHISON

### Hooverizing in the Mission Circle

One of the best by-products of the war bids fair to be the development of consecrated conservation. We have been a wasteful folk. Our temperament, climate, geography of Big Things and a soil that works overtime have conspired to make us

so. Now the necessity for feeding the world is working out a sacrifice-spelled definition of the word c-o-n-s-e-r-v-a-t-i-o-n. The missionary society which fails to respond with a spiritualized definition of its own brands itself "Slacker" and "Back Number" in letters so large that they can be read half a mile away. Just now there

are peculiar values in this war atmosphere which should be conserved for kingdom-building. Here are a few of them:

1. *This is an atmosphere of Maximums.* Spurred by noble-spirited war propaganda and the knowledge of great need and suffering, people are doing the Unusual, and that in an intense degree. It is the time of times for larger things in the Kingdom. The things your church or mission circle failed to do or could not be induced to try may go through now without an obstacle. America has done the impossible in troops, training, transportation and service at the front. Germany admits her astonishment; and the world—including the remote Orientals—stands in frank and surprised admiration. Were you ever so proud before that you were an American? Now that very spirit spurring America to rally her latent resources will work mightily for missionary undertakings if we seize it at its flood. Take stock of your church's missionary assets, compare them with the big denominational program and say to your minute men, "We can do our share of the whole thing and do it well. A dyed-in-the-wool American has no limitations. See what we are doing in the war!"

2. *This is a time for definite standards and a clearly planned campaign.* Learn the lesson of the Allies "before and after taking"—the Supreme War Council and General Foch. Your missionary society has dissipated its energies and scattered its shot long enough. That lame label, "The best we could and we wish it were more" might just as well have been "The best we ever did" had you started your year with a definite aim at a definite objective which bore some proportional relation to the denominational standard.

For definite information on the foregoing point, send to the Five Year Program Committee, 662 Fifth Avenue Building, New York City, or to the Literature Department of the Woman's American Baptist Home Mission Society. Then formulate your aim, print it on your programs, make a poster of it and otherwise keep it before your women constantly. Adopt a slogan which shall be the keynote of your objective and use it on public occasions. There is not only "pep" but a lot of

latent efficiency released when our boys "over there" head a charge shouting "Lusitania" or "On to Berlin."

3. *Discard your old program committee cook book and get some new conservation recipes with more spice and flavoring.* (The prime need of many programs is more shortening.) This is the time to co-ordinate programs with war-time menus and serve substantials instead of flummery, *but make them more palatable and attractive.* The live societies are doing it everywhere. For samples of seasoning that will make your uninterested women smack their lips, look back through the tested recipes which have been contributed from all parts of the country since the establishment of *The Open Forum*. The next issue will be devoted to first-class war-time catering which will make your mouth water while you read. It ought to be made a crime to serve stupid missionary programs when there is such an abundance of bright material to make them attractive.

4. *Moss-covered systems of benevolence and old standards of giving must go.* Dr. Frances said at the Northern Baptist Convention, "I never saw such Christian giving in all my life as there is now, outside of war relief." Many people have learned for the first time what money is good for and are breaking out new roads from their pocket-books to human need. *Don't let this spirit of larger giving pass your church by.* Modernize your benevolence system and insist upon a higher standard of giving. A systematic campaign on tithing will pave the way. For plan and materials, see the July-August number of this department.

5. *The atmosphere is saturated with the spirit of recruiting.* While the boys are pouring forth from every hamlet and countryside in the land, secure enlistments for missions. You can get those outside women enrolled for some branch of missionary endeavor if you go about it with the enthusiasm, vim and studied appeal of a United States recruiting officer, and put the rookies to work after you secure them. But the special emphasis is upon our young folks. The government so places it because we must look to the rising generation for the reconstruction of this half-wrecked world. Let us make the new world-builders missionary-minded and get the

missionary corner-stone into every structure. Send to the Literature Department for instructions on what to do and how to do it among young people all the way from the Cradle Roll to the senior missionary society, and hang out your enlistment sign.

6. *Have a part in the present quickening of the spirit of prayer.* Not in many years have people prayed with such earnestness and such an abandon of faith. We have come to realize that there is no escape from the calamity which has overtaken the world save in the release of divine power through prayer. The Scriptures, too, have a new potency. "Discussion of great world problems and questions, viewed from a religious standpoint, again throws us back on the actual truth of God's Word as we realize our inability to solve these problems. When hearts and minds are thus quickened, scripture takes a special hold on them." So eliminating the perfunctory use often made of scripture and prayer, plan carefully to make of the devotional service the very heart and soul of the meeting.

7. *This is the psychological moment for breaking new and better trails.* Many of us are saying with Dr. Francis, "It is up to us to do things we never did before and in a way we never did them before, and it is no use quoting has-beens." When the boys come back from their great task, let them find that we have kept step with them all the way across the Atlantic, in the supreme service of sacrifice for the larger Kingdom.

#### Prayer Calendar for October

*"But the prayer of the upright is his delight"*

Oct. 1. — Miss Ida Knudsen, missionary among the Scandinavians, 861 Fourth Avenue, Brooklyn, N. Y.

Oct. 6. — Miss Florence Walter, dean of the missionary department, National Training School for Women and Girls, Lincoln Heights, Washington, D. C.; Miss Anna Kvamme, missionary among the mining population, Carneyville, Wyoming.

Oct. 9. — Mrs. Carrie Belle McQueen, missionary among the Negroes, 718 Smith St., Birmingham, Ala.

Oct. 10. — Miss Lillian Genrich, somewhere in France.

Oct. 12. — Miss Nina Burch, missionary among the Italians and Jews, 408 East Eight St., Ore.

Oct. 13. — Miss Florence Smith, missionary, Box 32, Rio Piedras, San Juan, Porto Rico.

Oct. 15. — Miss Margaret Renshaw, teacher, Iglesia Bautista, Bayamo, Oriente, Cuba.

Oct. 18. — Miss Margaret Taylor, missionary among the Italians and Jews, 1743 Pacific Street, Brooklyn, New York; Miss Margaret Lundstrom, missionary among the Scandinavians, Adelpia College, Seattle.

Oct. 19. — Miss Laura K. Dresser, missionary, 3 Bertoli Street, Ponce, Poto Rico.

Oct. 20. — Miss Mary Moody, missionary among the Indians, Polacca, Arizona; Miss S. Mildred Garsang, city missionary, 442 Sierra Street, Los Angeles.

Oct. 21. — Miss Ida Ross, missionary among the Slavs, 86 Williams Street, Hammond, Indiana.

Oct. 22. — Mrs. Nellie L. Bishop, missionary among the Negroes, 11 East Street, Chattanooga, Tennessee.

Oct. 23. — Miss Frieda Drael, general missionary, 812 West Second Street, Salt Lake City, Utah; Miss Grace Bowes, missionary teacher among the Negroes, Hartshorn Memorial College, Richmond, Virginia.

Oct. 24. — Mrs. Henrietta C. Evans, missionary teacher among the Negroes, Waters Normal Institute, Winton, North Carolina.

Oct. 25. — Miss Ida Schofield, retired, Burbank, California; Miss Carrie E. Waugh, retired, R.F.D. 2, Oswego, New York.

Oct. 26. — Miss Maggie Howell, missionary, Box 145, Guantanamo, Oriente, Cuba.

Oct. 27. — Miss Sarah A. Blocker, missionary teacher among the Negroes, Florida Baptist Academy, Jacksonville, Florida.

Oct. 28. — Miss Gertrude R. Anderson, missionary teacher among the Negroes, Spelman Seminary, Atlanta, Georgia; Miss Hazel Ilsley, city missionary, 179 Sullivan Street, New York City.

Oct. 29. — Miss Carrie A. Hunt, missionary teacher among the Negroes, Mather School, Beaufort, S. C.

#### New State Directors

Indiana — Mrs. Harry Burroughs, Monon (Y. W.)  
Iowa — Miss Bessie B. Jones, Washington, (Y. W.)  
Minnesota — Mrs. A. E. Jenks, Minneapolis.  
New Jersey — Miss Myrtle M. Love, Jersey City (Ch.)

#### New Associational Directors

California (N) — San Joaquin Valley Asso., Mrs. Blowers, Madero.  
California (S) — Los Angeles Asso., Mrs. Anna K. Mosher, Los Angeles; Santa Ana Valley Asso., Mrs. F. K. Arthur, Redlands.  
Illinois — Greene-Jersey Asso., Mrs. C. P. Thomas, Roodhouse.  
Kansas — Missouri River Asso. — (Outside Kansas City), Mrs. Albert Moser, Holton.  
Massachusetts — Westfield Asso. (Y. W. & Ch.), Miss Beatrice Wheaton, Springfield.  
Michigan — St Joseph Valley Asso. — Mrs. J. W. Libhart, Three Rivers.  
Grand River Valley Asso. — Mrs. Ethel E. Forsyth, Grand Rapids.  
Grand River Valley Asso. (Y. W.) — Mrs. Harriet Miller, Grand Rapids.  
Grand River Valley Asso. (Ch.) — Miss Jennie Van Westenbrugge, Grand Rapids.  
New York (E) — Long Island Asso. — Mrs. C. B. Smith, Brooklyn.  
Chenango Asso. — Mrs. W. H. Newton, Earlville.  
Union Asso. — Mrs. Minnie B. Cole, Towners.  
Worcester Asso. — Mrs. George Hovey, Cobleskill.  
Ohio — Auglaize Asso. (Y.W.) — Miss Faye, Randall, Lima. Mad River Asso. (Y.W.) — Miss Virginia Sherwood, Hilliards.  
Rhode Island — Roger Williams Asso. — Mrs. Herbert Francis, Arlington.  
South Dakota — Black Hills Asso. — Mrs. George Stoner, Lead.  
Central Asso. — Mrs. Ed. Schmidt, Bryant.  
Northwestern Asso. — Mrs. Marion Barette, White Butte. Swedish Conference — Mrs. A. J. Jensen, Sioux Falls. Northern Asso. — Mrs. Ruby Foster, Conde.  
Washington (E) & No. Idaho — Mt. Pleasant Asso. — Mrs. F. H. Richmond, Walla Walla, Wash.  
Camas Prairie Asso. — Mrs. S. B. Likes, Clarkston, Wash.  
Big Bend Asso. — Mrs. L. E. Lemie, Wanatchee, Wash. Yakima Valley Asso. — Mrs. Charles Druse, Yakima, Wash. Palouse Asso. — Mrs. John A. Shaw, Pullman, Wash. Spokane Asso. — Mrs. W. A. Watson, Spokane Wash.  
Wisconsin — Dodge Asso. — Miss Alice Lindsay, Fox Lake.  
Winnebago Asso. — Mrs. Nettie MacDonald, Oshkosh.

#### SECRETARY DIRECTOR

Northwestern District — Miss Carolyn Smith, St. Paul, Minn. (Sec.-Dir. Y. W.)

### THREE HOME MISSION PROGRAMS, FOR OCTOBER, NOVEMBER AND DECEMBER

Social Studies based on "The Path of Labor," for use in evening or Sunday meetings.  
OCTOBER. I. Conservation NOVEMBER. II. Efficiency DECEMBER. III. Democracy

While these programs are based on "The Path of Labor" they cannot possibly cover the material contained in its six chapters. The further consideration of the whole book is recommended.

#### I. CONSERVATION

*Song Service:* Saved to Serve; Precious Jewels.

*A Prayer* for open minds and a quickened sense of responsibility.

*Conservation:* Its present day significance. (By teacher of young men's class, five minutes.)

Specimens of our greatest national resource: A group of children from Sunday school who sing "Jesus loves even Me."

*Toiling Children:* 1. Children who work in cities (Path of Labor, ch. 2).

2. Children who work in mills. (Path of Labor, ch. 3).

3. Child Labor in our own State. (If none, sing Doxology.)

Three five-minute addresses by members of women's class.

Recitation: Selections from "The Cry of the Children," by Elizabeth Barrett Browning.

*Remedy:* The Law.

1. History of Child Labor Legislation in U. S. (Path of Labor, ch. 2 and 3).

2. The late Supreme Court Decision. (*Literary Digest*, June 15, p. 16; *Survey*, June 8, p. 283; June 15, p. 323.)

3. The ideal attitude of church toward reform legislation. Three short, stirring addresses by members of men's class.

Solo: "As oft as I hear that Sweet Story of Old."

*Help* for the helpless. Work of Home Mission societies (given by Young People's classes).

1. Settlement work. 2. Sunday school for foreign-speaking children. 3. Visiting missionaries and nurses. (For Material send to headquarters of either Society.)

Song: "Rescue the Perishing."

*The Scripture.*

What Jesus says about children. Quotations from audience.

A devotional exercise conducted by pastor.

Closing prayer (by Sunday school superintendent).

(As this lesson deals with child problems it may most suitably be given under the auspices of the Sunday School.)

#### MISSIONS' QUESTION BOX

1. What is said to be "our newest slogan"?

2. What is the total Southern Baptists plan to raise for foreign missions this year?

3. Who is called a "genial captain of recruits"?

4. "Not how much of my money will I give to God, but"—Complete sentence.

5. "God bless you for your love for all the soldiers who call you mother." Who says that?

6. For what cause were five \$1,000 checks sent?

7. What is the spiritual motto of the Theological Seminary at Saltillo, Mexico?

8. What is the name given to the spiritual campaign proposed by the National Committee of Baptist Laymen?

9. "An infamous scoundrel stole my horse and all he could lay hands on in the barn." Who wrote that, and in what year?

10. "I saw only a squat little figure,

no more than a foot tall." Give its name and the name of the writer of the sketch.

11. For what did Dr. Witter offer a \$10 prize?

12. "When those children opened their gift boxes, they had—" What?

13. What did Bishop McDowell say of Dr. Saillens' address in Washington?

14. What was the date of the cornerstone laying at Rainy Mountain?

15. What is the Spanish word for "program"? For "hymn"?

16. How many delegates were entertained by a recent Karen Association?

17. "We must bar—" What words?

18. "There are too much people for the chairs." To what race and place did the speaker belong?

19. "Why not War Time Prohibition?" Give first sentence in answer.

20. "We must develop the spiritual life in the local churches—" Why?





#### A Merited Promotion

At the quarterly meeting of the Board of Managers of the American Baptist Foreign Mission Society, held in Boston, June 27, Mr. George B. Huntington was unanimously elected to the office of Treasurer of the Society to fill the vacancy caused by the resignation of Mr. Ernest S. Butler. This action, taken by the Board after much deliberation and upon the recommendation of its Finance Committee, is in accord with the action of the Society at Atlantic City, referring back to the Board the election of a treasurer. Mr. Huntington has been for years the able Associate Secretary in the Foreign Department, and has conducted the correspondence of the Candidate Department. For about three months he has been serving as acting treasurer, while, as in former years, he prepared the annual schedule of foreign field appropriations in conference with the Foreign Secretaries. In these important and taxing spheres of labor he has rendered service that delights his associates and the members of the Board.

The new Treasurer will relate the Treasury Department to the Foreign Department in an ideal way. Mr. Huntington will continue to prepare the detailed schedule of appropriations for the fields, in conference with the Foreign Secretaries, which in itself is a large task requiring expert knowledge. His relation to the mission treasurers will be intimate and helpful, while his known abilities and character will be strongly felt at the "Home Base." He has resigned his secretarial office in the Foreign Department and also gives over the work of Candidate Secretary to others until the newly created office of Candidate Secretary can be filled. Mr. Huntington is a graduate of the University of Rochester and of Rochester Theological Seminary, although never ordained to the ministry. He is a deacon of the church in Wollaston, Mass. He is thus a trusted

layman, possessing all the training of the ministry. His encyclopedic knowledge of our work, his ability to successfully handle its far-reaching and intricate tasks and problems, his absolute fidelity to the Society and to the Kingdom, and above all his self-effacing modesty and simple,



GEORGE B. HUNTINGTON

beautiful, Christian character are sincerely appreciated by us all. Such a man we present to the denomination as the new Treasurer of the Foreign Mission Society.

HERBERT J. WHITE, Chairman Board.

HENRY BOND, Chairman Finance Com.

#### Mr. Snell Goes to Dover

Rev. A. L. Snell, who has been the district secretary of the American Baptist Foreign Mission Society in the New York district for the past seven years, has resigned to accept an urgent call to the pastorate of the United Baptist and Free

Baptist churches at Dover, New Hampshire. Mr. Snell was called to the position as district secretary from his pastorate at Fitchburg, Massachusetts. At the time of his appointment as district secretary he was also a member of the board of managers of the Society. During the years that he has served the Society he has devoted himself faithfully and without reserve to the interests of the work and won for himself and the cause a host of valuable friends, who will join with the secretaries and board of managers of the Foreign Mission Society in the earnest prayer for God's richest blessing upon him in his new field of labor.

J. Y. AITCHISON, *Home Secretary.*

#### A Foreign Missionary Ordained

Elmer T. Thompson, a graduate of Colgate, 1913, and of Union Seminary, 1918, who with his wife has gone to Japan under appointment by the Foreign Mission Society, was ordained at Rensselaer, N. Y., July 9, by a council of churches of the Hudson River Association North. At the same council R. O. Tullock, pastor-elect of the Watervliet Baptist Church, was accepted for ordination. He is completing his studies in Colgate.

#### A Baptist "Y" Hut in Burma

The exigencies of war have drawn away another valuable worker in Prof. R. P. Currier, of the Rangoon Baptist college. In answer to the request of the government he has been released by the college to take charge of the recreational work—spiritual and material—for the Burma Rifles Corps in camp at Meiktila. As co-laborers he will have several mission-school teachers, and a pastor from Rev. A. C. Phelps' station who has enlisted as a private for this purpose.

Mr. Currier writes the following account of his work to the different churches of the field:

"The Reference Committee have designated me to open and operate a 'hut,' on the plan of the Y. M. C. A. huts, for the 2nd 70th Burma Rifles.

"There are now over 1600 recruits in the camp, one whole company of whom are Karens, the rest Burmans, with a few

Chins. Altogether there are about 400 Christians. On the other hand among the recruits are many boys whose morals are loose or at least unsettled, and whose actions are difficult even for the officers to control. The boys are subjected to two particular temptations; first, to desert, on account of being lonely; and second, to be caught by the evils of the town. These temptations we are no more anxious to combat than are the English officers,—who, by the way, are a fine, clean, sympathetic lot of men. Colonel Rigg, the commanding officer, is accordingly willing to give us almost anything we ask for the work.

"In the first place he supplied me and my family with an officer's bungalow within the lines, in spite of the fact that the officers' quarters are scarce and crowded. For our headquarters he has set apart a whole barrack building about 300 feet long, and is now preparing two basket-ball fields at regimental expense. The building will be divided into the necessary rooms; tables and chairs will be provided for the writing room. One could not wish for more favorable circumstances under which to work.

"I plan to have five departments: a reading and writing room; an indoor game room; space for outdoor sports, chiefly football, basketball, and chin-lone; concerts and other kinds of entertainments; religious work. The reading and game rooms will be always open. Four nights at least during the week we will have a concert, picture show, or social evening; Bible study groups, one night; and on Sunday, Bible study groups and meetings."

The Burman churches are cooperating enthusiastically with Mr. Currier, believing that this is one of the greatest opportunities for spreading the gospel that has appeared during a century's work in the province.

#### THREE QUESTIONS

1. Who will start a chain of Medical Missions for Christ in other lands?
2. Who will establish a Medical Mission for Christ in that country looming up with wonderful possibilities—Africa?
3. Who will pray for the accomplishment of the above?

E. CONSTANTINE, Summit, N. J.

## Through this Leader We Warmly Welcomed All France

### Dr. Saillens in the United States

We have given our readers an account of the reception of Dr. Saillens, the eminent French preacher and evangelical leader, at the Atlantic City Convention, and traced his subsequent visits to other places. After a visit of two months, during which he spoke in Chicago and other points of vantage, he sailed with his wife and daughter from New York on July 16. All three sent to the editor their deep appreciation of the affectionate kindness with which they had been greeted everywhere in this country, and this appreciation is passed on to our wide family circle.

It was an excellent thing which Mr. Coleman and the Foreign Mission Society did in inviting the Saillens to make this visit. Wherever Dr. Saillens spoke, he was heard not only with interest, but with moral and spiritual quickening. His personality counted for much. He was the incarnation of the principles and spirit of the Christianity which he preaches and teaches. His sincerity, his nobility of character, his profound consciousness of a divine power behind his message—this made his presence a benediction. He was a splendid representative of his people and his country. His pride in France was contagious, and those who heard him sing the Marseillaise at Atlantic City will not forget the occasion.

District Secretary William G. Russell of Pennsylvania, who accompanied Dr. Saillens to Washington, where he was received by M. Jusserand, the French Ambassador, gives this report of the Sunday services in which Dr. Saillens participated:

"Now as to today—Calvary church was crowded to its capacity this morning and crowds turned away. He made a great impression. This afternoon he spoke on the white lot in front of the White House to I suppose 6,000 people, who stood to the end. Bishop McDowell of the Methodist Episcopal Church, resident Bishop of Washington, who was present, said it was the greatest address to which he has ever listened, and afterward came up and said to Dr. Saillens, 'If there is anything I can do for you while in Washington or America, command me.'

"The meeting is one held under the auspices of a religious-patriotic community organization made up of people of all faiths—Catholics, Jews and Protestants—and is officially recognized by the Government, the Marine Band leading in the musical selections.

"Those present said the address was far and away the best that has been heard from that platform, and you may know that they can command the best speakers in the country. I heard Dr. Saillens at Atlantic City, but I must say that he arose to a sublime height of oratory and made a deeper spiritual impression today, at least on me, than at Atlantic City. I assure you it was an honor to know that he could be introduced as here at the invitation of our own denomination. But his address was most happily adapted to great mixed audiences to whom he spoke."

Those Sunday afternoon meetings on the great Common have been notable gatherings since our entry into the War, and it was especially good to have Dr. Saillens there. As intimated, he was one of a list of distinguished speakers, and Bishop McDowell, who knows a speech when he hears it, is an honest man who would not have said what he did unless he meant it. It was one of the large opportunities to influence public opinion, and the reception given by the mixed audience proves how warm is the feeling toward noble France. In New York, Philadelphia, Boston, Detroit, Buffalo and elsewhere, the meetings were inspiring. Owing to a ruling that required intending passengers to report in New York a fortnight before the date of sailing, it became impossible for Dr. Saillens to fill the engagements that had been made for him in Minneapolis and St. Paul, much to the disappointment of the people there who had made all arrangements for a notable reception. But the visit was a blessing, and thousands will feel a new interest in our work in France, and will be prepared for an enlargement of work when the time comes to help the nation that has withstood the ravages of war and literally saved the world from the ruthless enemy of civilization and humanity.

## HYMN OF GODSPEED

(Sung at a special farewell service in East Avenue Baptist Church, June 26, 1918, in honor of Dr. and Mrs. W. E. Witter and Mr. and Mrs. F. D. Phinney.)

*To be sung to tune "All Saints"*

Tonight we tarry by the way,  
O God of Grace, with Thee,  
"Haste Thou Thy work in this our day!"  
We pray unitedly.  
We thank Thee for Thy servants, Lord,  
For years of service done,  
For every trophy and reward  
Which these good friends have won.

We thank Thee for the Mission Press,  
Whose flaming Lamp of Truth,  
Is held aloft, alight, to bless  
All Burma, age and youth.  
The printed page from age to age  
Shall haste Thy Kingdom's spread,  
Till into their great heritage  
The Orient's sons are led.

Beside the Brahmaputra's flood,  
Gauhati's students throng;  
Howe'er diverse in tongue or blood,  
They all to Thee belong.  
On them the light of learning falls,  
Whate'er their race or clan;  
But they, amid their college halls,  
Must meet Thee, Son of Man!

Bless Dr. Witter as he goes,  
And Mrs. Witter, too!  
Give them in Thee a sure repose,  
And with Thy strength endue.  
From their great task may they not swerve;  
O grant them power, we pray,  
In far Assam again to serve  
Thy Kingdom's great New Day!

Mr. and Mrs. Phinney, Lord,  
To Thee we would commend;  
Upon their work from year to year  
Thy fruitful blessing send!  
Through all this troublous epoch lead  
Their steps in peace, we pray:  
Redemption's work in Burma speed,  
Nor in Thy coming stay!

For Phinney's work in far Rangoon,  
For Witter's in Assam,  
We ask of Thee a mighty boon,  
O Thou unspent "I AM"!   
Pour forth Thy Spirit on them, Lord,  
As Thou of old didst pour;  
Inspire in them Thy gracious word  
Which prophets heard of yore.

— Henry B. Robins.

## Farewell Message from Dr. and Mrs. Witter

We publish above the farewell poem written by Prof. Robbins in honor of Dr. and Mrs. W. E. Witter and Mr. and Mrs. Phinney. Dr. and Mrs. Witter expect to sail on the *S. S. Nanking*, Sept. 10. Writing to the Editor to say farewell, he says: "We are in a big rush now trying to do the innumerable last things connected with tearing-up-down-side-way-every-which-way always connected with such departures from furlo moorings. . . . What a world we are in now! Our nephew found 400 people stalled in Singapore unable to go either way not long ago on his urlo trip home from the Canadian Baptist

Mission, and Mr. Hattersley told us yesterday that when they reached Singapore a few weeks ago, where they were waiting ten days trying to get passage, he was told that the number of the stalled reached 700. We sincerely hope there will be a big change before our vessel from Yokohama or Hongkong reaches that port, thru which all pass going either way. . . . Good-bye again. We will try and imagine the visit together which circumstances prevented, and occasionally by pen or typewriter and always by prayer and interest, each in the work of the others, keep in touch, and each try our best to do what we may to hasten the day when not some things, not many things, but all things shall be new. It may be long coming to its full and promised glory. It may come sooner than we think; but in any case our one high privilege is to expect it and do what we may to help make it real."

It has been a great pleasure to a host of friends to see these devoted workers again, and prayers and good wishes will accompany them on their way back to the work which they love better than life. There will be joy among the students and people of Gauhati, Assam, when the Witters arrive.

## International Missionary Union

Seventy-two missionaries, some on furloughs, some retired from active service, and some newly under appointment, met at New Rochelle, N. Y., June 12-16, in the thirty-fifth annual meeting of the International Missionary Union. The Baptist missionaries present were Mrs. Ella E. Jones, who served fourteen years in China, 1903-1917; Mr. and Mrs. H. F. Laflamme, who served in India from 1887 to 1905; Miss Georgena Pearson, under appointment to China, and Dr. W. E. Witter, of Assam. The keys to the homes of New Rochelle were in the pockets of the missionaries. The morning sessions were devoted to the discussion of the missionary on deputation work in the home churches. Three topics were considered—the missionary as an intelligence officer, a recruiting agent and a financial factor in the support of his work. The evening sessions were inspirational. At the roll call 39 missionaries responded.



### A Soldier's Gift

The Foreign Mission Society received a few days ago a letter from the pastor at Camp Merritt, N. J., enclosing eleven dollars, the gift of one of the men who has just left the embarkation camp. When he received word that he was to leave that night, this young man put his offering for Baptist Foreign Missions into the hands of a Y. M. C. A. secretary who happened to be a Baptist. Being himself a member of the White Temple in Portland, Oregon, and an earnest Christian, this young American soldier wished to leave a gift for the spreading of Christian love and brotherhood, before he slipped out to the transport that was to carry him on his mission, overseas. He goes as a member of a Sanitation Train, and our prayers go with him.

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\* **STATION SNAP-SHOTS** \*  
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### Burma

At the recent Association meeting held in a poor Karen village in Burma the people entertained 1400 visitors in their fifteen little bamboo huts. They were expecting to take care of 2000.

### South India

According to one of the secretaries, the Y. M. C. A. in India not only forms a strong social center but a rallying point for Christian men, where they find that they are not "isolated individuals having nothing in common with the men around, but that other men — kindred spirits — are eager for friendship and ready to give it, so that their Christian sympathies are broadened, their zeal for principles quickened, and their hearts warmed."

The Criminal Settlement at Kavali now houses over 1300 persons. A new feature is being developed in the placing of families out on the land in separate hamlets, as soon as they become trustworthy.

In a recent tour through the field of the Madira station the graphophone was used to great advantage. The people enjoy the lively tunes as well as the more rhythmic gospel hymns and will gather in large numbers round the strange music-box.

Crops have failed this year in the Deccan.

An elder in one of the mission churches sent his daughter to the bazaar to buy a cent's worth of rice for the family noon meal. Boiled with a little salt it was all they had for half a day. On the next day, Sunday, however, he was the first to bring his offering and lay it on the table. It was one rupee, — 33 cents.

### China

The Y. M. C. A. is now established in Swatow on a permanent basis as a result of the united evangelistic campaigns undertaken by the different churches. The Baptist mission has been asked to supply a foreign secretary.

The Ungkung Girls' school this term has twenty-three students, among them a number from the villages right under the city walls. For the first time these homes have been opened to Christian influence. The young wife of a business man in the city who has studied at the mission school and two years at college was secured to fill in the teaching force. With the promise of her services a higher class was opened for some of the girls who had been graduated from our school.

### Philippines

The Jaro Industrial school has changed its course, so as to include intermediate and high-school grades, leaving the younger pupils to be taught in the village schools under the supervision of the mission normal department. The high-school boys are able to earn more toward their expenses and to profit more from the training in Christian life.



### Foreign Missionary Record

#### ARRIVED

At San Francisco, June 20th, 1918: Miss M. M. Sutherland, Miss C. E. Putnam, Miss H. V. Petheram of Burma; Miss Julia E. Bent, of Madras, So. India; Mrs. H. E. Scott, of Japan; Miss E. E. Crisenberry, of Assam.

#### BORN

To Rev. and Mrs. Bernard J. Rockwood of Kurnool, South India, a son, Robert Bruce, May 16, 1918.  
To Rev. and Mrs. S. E. Baldwin of Rangoon, Burman, a daughter, Shirley Elizabeth, April 2, 1918.

#### DIED

Miss Ella R. Church, at Richmond, Indiana, Jan. 5, 1918.  
Miss Frances E. Palmer, at Spencerport, N. Y., May 10, 1918.  
Mrs. L. E. Hicks, at Burton, S. C., June 18, 1918.  
Miss Anna E. Frederickson, at Rangoon, Burma, July 10, 1918.



### Another Step Forward

At a recent meeting of the Board of Managers of the American Baptist Home Mission Society the following statement was approved:

There are important types of labor, such as aiding in the raising of Red Cross and Y. M. C. A. war funds, and other funds for the international war needs, which all our missionaries may perform in the present war for the liberation of the world. Entirely apart from the impressive fact that on May 1st, 1918, 183,400 Baptist soldiers and sailors in the United States were already enrolled under our flag, constrained by the love of Christ, it is the high privilege in Christian duty of all our missionary forces to throw the full weight of their great influence into winning the present war.

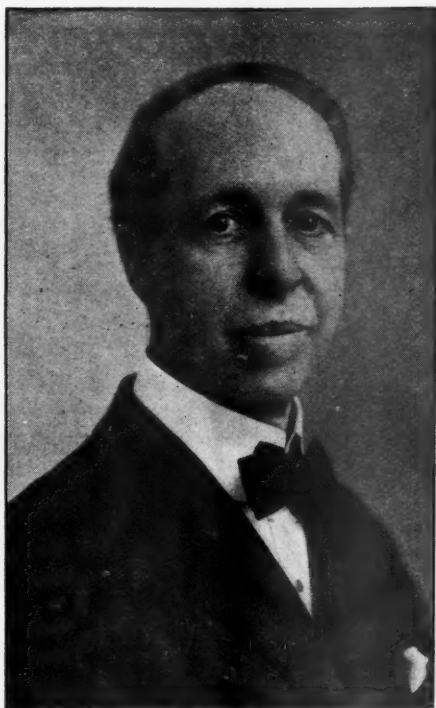
We take this occasion to express again our confidence that all the missionaries of The American Baptist Home Mission Society will not only interpret the present international conflict as an opportunity to save the world from its greatest perils, and encourage our young men to enter with lofty Christian patriotism the service of their country, as well as exhort their young women to serve as nurses and take the places of men in the various war industries, but that they will also place their own time and talents at the disposal of those who direct the various campaigns for liberty bonds and the collection of funds needed by the Red Cross, the Young Men's Christian Association, the Young Women's Christian Association, the War Commissions of the churches, and other organizations doing special war service.

We are confident also that each missionary, publicly and privately, will explain to the members of his congregation and parish the present importance and permanent significance of these undertakings, and that so far as possible he will have the members of his church and Sunday school

organized into the local agencies for the furtherance of these causes. We regard the energies expended in these ways as a definite Christian work and within the proper activities of this Society, and suggest that a copy of this statement be sent to the Woman's American Baptist Home Mission Society, to the Publication Society and to the various State Conventions and City Mission Societies with which we are in affiliation.

### The Missionary Links

A French Canadian boy, Eusebe Leger, born in the Province of Quebec in 1845, was eager for education. By some means he learned of the school at La Grande Ligne, and though it was despised by his parents as a Protestant school, he traveled thither and was warmly welcomed by that great woman, Madame Henriette Feller, founder of the La Grande Ligne Mission. There he studied many years, graduating in 1865, and becoming a colporteur evangelist for some years thereafter. Then he came to the United States and engaged in work with Dr. J. N. Williams, our Home Mission Society's superintendent of work among the French Canadians of New England. During this period he attended Newton, graduating in 1874. Then he gave himself to mission work among his people. In Waterville, Maine, he did his largest work, founding a church and securing for it a fine house of worship. There, much persecuted by the Roman Catholics, he labored zealously, receiving many converts into the church and exerting a remarkable influence. One of his converts was Isaac La Fleur, who became a student for the ministry, and is now pastor of the French church in Worcester. It was given to this pastor to preach the funeral sermon of his father in the gospel. Thus the living links are formed in the missionary chain. Rev. Eusebe Leger works on through the lives of those led by him to the Master.



REV. ROBERT E. FARRIER, D.D.  
NEWLY ELECTED JOINT DISTRICT SECRETARY FOR  
NEW YORK AND NORTHERN NEW JERSEY

#### An Appreciated Testimonial

Dr. Bruce Kinney, Superintendent of the Midland Division of the Home Missionary Society, was the happy recipient on June 8th of the following letter, signed by the secretaries of the seven State Conventions in his division:

*June 8, 1918.*

REV. BRUCE KINNEY, TOPEKA, KANSAS,  
*Dear Brother in Christ:*

In recognition of the friendship that has been a bond between us through the passing years, we, the undersigned, take pleasure in presenting you, on this the twenty-fifth anniversary of your ordination to the ministry of the Gospel of Christ, a small token of our esteem. Its golden chain is symbolical of the love that links our hearts to yours, while the attached pocket-piece engraved with your name and that of our several states symbolizes the unity of our hearts. We give it not for its intrinsic worth or value but that it may

be laid up in your heart, a golden memory of the days when through sunshine and storm we were fellow-toilers together. In brotherly love,

C. E. Tingley, F. B. Palmer, J. F. Blodgett, J. T. Crawford, R. E. York, S. P. Shaw, G. C. Cress.

#### A Heroic Worker Who Should be Commemorated

The story of Rev. Joseph Wolf, pastor of the first and only Slovenian church in America, is a signal illustration of heroism and gospel transforming power. As a young man he left his wife behind while he came to seek his fortune in America. Unexpectedly, at a street meeting in Pittsburgh where one of our missionaries was preaching, this immigrant heard for the first time the news of salvation by faith. The Lord opened his heart to the gospel and he became a new man in Christ Jesus. When his wife joined him the neighbors all sympathized with her. They said Joseph had gone crazy, for he neither drank, nor swore, nor was quarrelsome. Her heart sank within her, but after two weeks of anxiety and faithful watching she said, "Joseph, I guess I would like to be crazy, too."

When ready to preach Mr. Wolf went to Cleveland and started the first Slovenian mission in America. His earliest converts were a saloon-keeper and wife. The saloon was remodeled and enlarged for a meeting place, and in spite of persecution the mission has thrived.

He preached during the last few months of his life in great physical weakness, but with his indomitable will and faith he would not give up. Every Sunday night for weeks he had to be helped home after the evening service, too weak to walk alone. Easter Sunday he baptized seven, two of them his own daughters. That night he lay down to rest and did not rise again.

Recognizing his failing strength he had quietly trained such leaders as he could find, so that all he had wrought might not be lost to the denomination and the Kingdom. A wish has been expressed that a church building for the Slovenians be erected to his memory and called the Wolf Memorial Chapel. No finer tribute could be paid this man of God. Joseph Wolf

can not die in the hearts of his friends. His Christian spirit and example will ever be an incentive for carrying forward the work he has laid down. His three children, all minors, must be given an education. What a splendid investment for some with vision and love!

#### Restoring Sight to the Blind

Here is the picture of an aged Christian brother and his wife in the Baracoa district of Cuba. He was one of the early converts and a happy devoted follower of Jesus. When Dr. C. L. White met him at the home of Missionary Story in Santiago he was totally blind, but he has since been operated on and received his sight. The generous gift of one of Dr. White's friends made this operation possible.

It is now learned that the wife has been blind for even a longer period than her husband, and it is hoped that some one who reads this appeal will be glad to do for her what has been done for him. Regular contributions to the Home Mission Society are not available for such a case: they are used for distinctively religious work. But surely this kindness would be a truly Christian act. About fifty dollars is needed. Who will give a part or all of this sum? Address Dr. White at 23 East 26th Street, New York.

#### International Relationship

Rev. Aug. Broholm came to this country from Denmark many years ago, and has long been pastor of the Danish Baptists at Albert Lea, Minnesota, where he has done a great work among his people, who have settled in large numbers in that section. When he left Denmark he promised to return for service if circumstances should make it imperative. The Baptists of Denmark recently sent an urgent plea for him to come back and help them in their present spiritual emergency. The call of the 4,000 Baptists in the 28 churches of his native land led this devoted missionary again to cross the ocean. When he reached New York it proved that there were serious objections to his carrying back to Denmark his sermon notes and the results of his studies. These were vouched for, however, by Dr. White of the Home Mission



HEALING THE BLIND

Society, who has received word from Mr. Broholm from Copenhagen, enclosing a picture of the steamship on which he arrived after a long voyage. He reported that he received all his baggage, books and papers and is now deeply engrossed in his work with the churches. American Baptists are asked to pray for the spiritual fruitage of his mission. Mr. Broholm left his family in America and will remain in Denmark until his present work there has been completed. Such an American in Denmark means much every way at this time.

#### Baptizing Indians in the Army Camps and Penitentiary

Rev. John Smith, Robert Hamilton and I have made several trips to Camp Bowie, Texas, where there are more than 1,000 Indians in training. A great many have been restored and 23 have been baptized.



We have had to work in this camp at great disadvantage because of army regulations, yet all the officers connected with the Indian companies have shown us every courtesy within their province.

There are 114 Indians in the Oklahoma State Penitentiary at McAlester. In company with two Indian ministers we secured permission to hold a service for the Indians. The officials went out of their way to assist us in arranging for this service. One full-blood Seminole was converted and baptized. A large galvanized tank served as a baptistry. It was the most solemn baptism I ever witnessed. The tank was out in the open but was inside the walls, and the baptism was witnessed by hundreds of the convicts. The candidate was a life-timer; his wife and children were permitted to witness the baptism. My policy is "preach the gospel to every creature, baptizing them."—*G. Lee Phelps, Supt. Indian Missions.*

### FIELD NOTES

The third annual conference of the Colored Y. M. C. A. workers of the United States was held at Storer College. This conference is composed of the secretaries in the cities and cantonments. About 75 were present, and it was the largest gathering of the kind yet held. It was expected that 25 of the men would soon depart for overseas work. Nearly 50 of them have seen service in the Army Y. M. C. A.

Dr. W. D. Powell visited the church at Newark, Ohio, on a June Sunday, and led in a movement that raised \$30,000 to remove the debt of the First Baptist Church, of which Rev. C. H. Stull is pastor.

Church Edifice Secretary Divine, of the Home Mission Society, led in an effort that netted \$42,547 to remove the indebtedness on the Fourteenth Avenue Baptist Church of Detroit, Michigan.

Rev. A. B. Murphy, pastor at San Pedro, the harbor city of Los Angeles, holds open-air meetings at the Ship Yards which are largely attended and furnish him also material for personal work. The church aided by Secretary F. H. Divine of the Home Mission Society has raised a large sum for a church building.

A workingman whose wages were recently raised 5½ cents per hour has pledged this sum for three years to the church he attends, although he is not a member. It will amount to \$380.

The Owens River Valley, California, is about 80 miles long and from three to twelve miles wide. There is only one Baptist church, which is at Bishop. Pastor John B. Speed says: "It is claimed that we have 3,000 people within a three-mile radius, and Baptists are reported all along the valley. An unusual number of new families are coming in now. Independence is the county seat, 45 miles southward. It has one church, a Methodist, with half-time preaching. There are six school-houses within a six-mile radius where no religious work is being done except at one of them where I am holding services, walking part of the time on Sunday afternoons three and a half miles to keep it going. Other school districts farther out are without any work whatever." The gift of a motor-cycle would make for speed here.

Converts who come to this country from foreign mission fields are sometimes puzzled by the fact that the Christian churches are not more influential in the communities where they are located. A young man from Korea who is studying music in this country recently remarked: "In Korea we are all Christians, but over here we are called upon to work on Sundays, and we somehow lose interest."

Rev. Benjamin Urguidi, pastor of the Spanish Baptist Mission at Santa Barbara, California, is much encouraged in his work. His church entertains the Spanish Interdenominational Convention of Southern California this year.

In the upper Big Horn Basin in Montana, where the Home Mission Society is at work among the Crow Indians, 200,000 acres of land are to be planted to wheat, which will be sold to the Federal Government under a ten-year contract. The population will naturally increase and large numbers of workmen will be needed. The Crow Indian Mission Stations, so ably superintended by Rev. W. A. Petzoldt, will furnish important centers from which to reach the white settlers who will be pouring into the country. A by-product of the work at Lodge Grass has been the establishment of a church for the whites, as previously reported in *Missions*. Probably similar spiritual harvests will be later reported as a result of the great wheat harvests that are expected in the Big Horn Basin.



### Keeping in Touch

Members of the Department of Sunday School Publications of the Publication Society who attended the fifteenth quadrennial International Sunday School Convention at Buffalo in June last look for fresh activity in many states as a result of the enthusiasm aroused by such a large gathering of Sunday School workers. The Society was represented by Dr. W. E. Chalmers, Educational Secretary; W. Edward Raffety, editor-in-chief; Rev. Owen C. Brown, Editor of the Adult publications; Rev. Frank Otis Erb, Ph.D., Editor of the Young People's publications; Miss Nan F. Weeks, editor of the Children's publications, and Miss Anna Edith Myers, Missionary Editor. It is the aim of these editors to improve the various publications in which they are interested in every way possible, and they attended the big Sunday School Convention to keep in touch with what was being done in the different denominations.

### Temperance Work

The Temperance Department of the Publication Society, in charge of Dr. J. W. Graves, assisted by Dr. J. Foster Wilcox, formerly pastor at North Adams, Mass., is doing some active work for the cause. While at work in New York State, aiding the fight for the ratification of the amendment to the federal Constitution, Dr. Wilcox interviewed Governor Whitman and Attorney General Lewis, who is a candidate for the nomination for Governor on the Republican ticket. Governor Whitman said: "I am for the ratification of the proposed prohibition amendment by the State Legislature. I am for it before the primaries, I shall be for it after the primaries, and if I were a member of the Legislature I should vote for it."

Attorney General Lewis said: "I oppose the ratification of the Federal amendment for the reason that its ratifica-

tion is likely to be accomplished by those members of the Legislature who represent a minority of the people only. Unless the prohibition amendment fairly expresses the will of the majority of the people of the state it is not likely that it will be enforced, and if not enforced it will tend to bring the Constitution into contempt in the minds of the people."

In reviewing the situation Dr. Graves calls the attention of the Baptists of the country to the fact that there is need for real work on the part of the Baptists in every state. He says: "Twenty-eight states and many territories have pronounced the doom of this ally of the Hun. The United States Congress, by a vote that struck terror to this autocrat, has submitted an amendment to the Federal Constitution, and thus has asked the several states to concur by ratifying this proposed amendment, which when ratified, would forbid the manufacture, sale, transportation, exportation and importation of intoxicating liquor as a beverage within the states and territories of our nation. When thirty-six states shall have ratified this amendment the victory in this conflict will have been won, this unholy alliance with the liquor traffic ended, and we shall no longer be partners in the liquor business which is cursing and damning our people. Twelve great commonwealths have already concurred in the action taken by the United States Congress. While we have seven years in which to complete this action, it is possible to do it within the next few months, and by 1920 to banish the liquor traffic forever. Are we as members of Baptist churches, to do our 'bit' and our best in this hour fraught with grave decision?"

Dr. Graves has had exceptional experience in combatting the evils of intemperance. He has long been active in temperance work, and for several years was the executive secretary of the Inter-church Federation of Des Moines. There has been general regret among the tem-

perance workers of that state that he was persuaded to relinquish his activities in Iowa, yet general satisfaction that he had widened his sphere of activity in becoming identified with the Publication Society as its Temperance Secretary.

In like manner, Dr. Wilcox, who made such a splendid fight for cleaner politics and a better city at North Adams, knows what it means to take up a question like that of temperance with a state legislature, and with his experience he is just the man to work with Dr. Graves in an effective campaign. All that is needed is the co-operation on the part of the Baptist churches everywhere. Both of these men are anxious to give those interested in this work the benefit of their knowledge and experience, and it may be had through correspondence. In connection with the campaign of education they took part in assemblies and conferences of Baptist workers during the summer.

#### Evangelism in a Powder Plant

Realizing the exceptional opportunity for evangelical work at the big camp Nitro, West Virginia, where an immense powder plant to cost approximately \$95,000,000 is being built, the chapel car *Herald of Hope*, in charge of Rev. W. F. Newton, of Charleston, West Virginia, was sent to do work in that vicinity. Mr. Newton reported that 35,000 men are to be employed at the big powder plant. He has been preaching at Dunbar, near the camp, every Sunday night; has organized a Sunday school, and plans for a church at this place.

#### News Items

Mr. Harry V. Meyer, business manager, believes in encouraging the patriotism of the Publication Society employees. In addition to the arrangement made whereby they were able to take the different issues of Liberty bonds, a patriotic society has been organized for the handling of War Stamps. Mr. Meyer serves as president, and Miss Emma Knight is secretary and treasurer. Members who wish to purchase War Saving Stamps will be aided in every possible way.

Recently Rev. Samuel G. Neil, the new

Field Secretary, spent some time in Vermont. He also attended the nineteenth annual convention of the New England Swedish Baptists at Providence. He makes friends everywhere he goes, and has been assured of the hearty cooperation of the State secretaries.

Rev. Rolvix Harlan plans to make an investigation of the economic, social, moral and health conditions of rural districts, particularly with reference to the manner in which the war has affected these communities. It is also expected that surveys will be made of certain selected rural communities in one of the eastern states, in one of the states in the middle west, and one on the Pacific coast, to determine actual conditions in each section.

Miss Pauline G. Vegh, who has charge of the Sunday school work among the foreign-speaking population, has visited Hungarian Baptist churches at Paterson, Trenton, and New Brunswick. She found the Hungarians anxious to take up the work of training for more advanced Sunday school work, and the pastors of the churches she visited will cooperate with her. The Publication Society will render all the aid possible in helping these foreign-speaking churches to attain a higher standard.

The Publication Committee of the Board of Managers has found it necessary to return some of the manuscripts that have been submitted to it, because the facilities of the Printing House have been taxed to their utmost capacity for some months. In addition to this the committee seeks to live up to the wishes of the Administration at Washington not to print anything that is not absolutely necessary during the duration of the war.

The Publication Society is printing a Bible which calls for 20,000 copies. There are 22 forms, making 440,000 impressions, and 13 tons of paper are required for the job.

Rev. and Mrs. V. E. Clarke, of Chapel car Evangel visited Wellfleet, Neb., and as a result an almost discouraged church was rescued, 30 professed conversion, and \$1,000 was raised for a pastor. One young woman convert desires to be a foreign and another a home missionary.

## FROM THE EDITOR'S NOTE-BOOK

A fifteen-million-dollar educational program was launched at the Southern Baptist Convention in Arkansas, and the plan is to be brought to the Convention for final approval next year. It is a good thing to get to thinking and talking in millions on some subjects.

The slogan of the Southern Baptist Foreign Mission Board is "One million five hundred thousand dollars for Foreign Missions by Southern Baptists before April 30, 1919!"

The Northern Presbyterians gave \$2,260,000 for Foreign Missions last year.

The *Japanese Student* has been changed from a bi-monthly to a monthly. It is a valuable medium for the Japanese students in this country. The editorial office is located at the University of Chicago; Katsuji Kato is general editor. The magazine is both interesting and useful for American readers. Our college students might well note the careful use of English.

The *Beacon* for 1918 is handsomely gotten up and finely sets forth the year's work at the Baptist Missionary Training School in Chicago. Those who are responsible for this production may take much credit to themselves for the artistic grouping of the half-tones, the make-up of the pages, beauty of binding and the general effect. There is ability of many kinds evidently in the school. This third number sets a model before the juniors who will be charged with next year's issue. One who would know the life of the Training School should have the *Beacon*.

Minnesota made an excellent record last year. Dr. Peterson reports that 27 more churches responded to the call for Foreign Missions than last year, and 19 more to Home Missions. The contributions from churches, women's societies, Sunday schools and young people's Societies to foreign missions reached \$24,878.34,

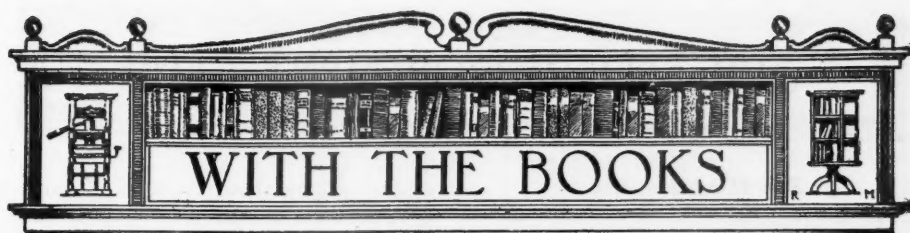
or \$2,053.77 above last year, which was considered a record mark. From the same sources there was received \$12,607.37 for home missions, making this offering exceed that of last year by \$839.50.

We note an interesting feature in the program of the 83rd anniversary of the Chicago Baptist Association, held at Morgan Park, Rev. Benjamin Otto pastor, in the new and beautiful house of worship. At the sixth session Rev. Frank L. Anderson conducted a home mission service in which the foreign-speaking peoples took part, seven two-minute men responding for the Hungarians, Lithuanians, Rumanians, Russians, Slovaks, Poles and Bohemians, followed by the Negroes. It was a most effective hour and a fitting close of the two days of meeting.

In a letter to Dr. Emory W. Hunt, Rev. John A. Foote of Osaka, Japan, whose home membership is in the Newton Centre Church, after speaking feelingly of the death of Captain Bickel and the depletion in the ranks of the Japan missionaries, says: "Cannot the noble churches send us their noble sons and daughters to help us carry the work forward, to fill up the broken ranks? Send us your best men. The task is mighty and challenges the very best in body, mind and spirit." The call is urgent, and not from Japan alone.

A correspondent in Colorado says that great is the evolution in country life through the automobile. He has one woman member of his church who comes about ten miles, and during revival meetings attended night after night, bringing a load of neighbors and driving her own car. At a missionary society meeting most of the women drove in their autos from five to fourteen miles. As the writer puts it, "Some of these provided their husbands' dinner, washed the dishes, curled their hair, dressed their children, cranked their autos, and drove" away to meeting.





### A Home Mission Book

*Frontier Missionary Problems*, by Dr. Bruce Kinney, General Superintendent of the Midland Division of the American Baptist Home Mission Society (Fleming H. Revell Company), is a book to be read. The earlier development of the Pacific Coast has caused the Rocky Mountain region to become the frontier of our American civilization, being approached from both the East and the West for settlement. This is the region where Dr. Kinney has so faithfully and efficiently labored, and he brings to this book the ripe results of his personal experience and observation. The problems are considered in four groups: 1. Our Brother in Red; 2. Mormonism; 3. The Spanish in America; 4. Our Own Kith and Kin.

Dr. Kinney shows the errors and sins that have attended the exploitations of the Indian by his white friends and enemies. He declares, however, that some of the finest-spirited men he has ever known have been Indian agents. He agrees with our eminent Commissioner of Indian Affairs, Hon. Cato Sells, in believing that the fundamental need of the Indian race today is to be delivered from their humiliating and uninspiring condition as wards of the Government, in order that they may take upon themselves those duties and responsibilities of citizenship for which they are becoming increasingly qualified and by which they will be placed upon an equal footing with their white neighbors.

The chapter on Mormonism must be read to be appreciated.

In the chapters on Our Own Kith and Kin, Dr. Kinney insists that we shall not let the existence of great cities and an associated well-developed civilization prevent us from recognizing the large amount of true frontier territory throughout this region. For example, there were more

than 63,000 entries under the homestead law in Colorado, North Dakota, Montana, and Wyoming in 1915-16. These entries covered over fourteen million acres of land. And yet many people in the East have imagined that the homestead land movement had exhausted itself years ago.

The final division of the book is entitled "The Solution." This is found in the establishment of political, social and industrial democracy, inspired and controlled by the true spirit of Christ in each human heart. In presenting this solution he speaks very strongly against the selfish, un-Christian spirit of profiteering and the oppression of the many for the advantage of the few. He emphasizes especially the method of personal evangelism as the fundamental reliance in the divine scheme for Christian progress, the method by which above all other methods the Christian faith has made its truest and best growth in every age. This is a home mission contribution of constructive value.

¶ *The Southern Workman*, published monthly by the Hampton Normal and Agricultural Institute, is one of the best printed and edited periodicals that come to our sanctum. It was founded by President Armstrong in 1872. It gives reports from Negro and Indian populations, as well as information concerning the work of Hampton and that of Hampton graduates, who have taught more than 275,000 children in the South and West since 1868. A recent issue tells of the appointment of sixty leading colored Americans as a special committee of speakers to mobilize public opinion among their people; of work for the colored soldiers in the camps; and gives the fiftieth annual report of the president, showing something of what has been accomplished by this school in which Negroes and Indians have been educated side by side.

## OUR SELF-IMPROVEMENT CLUB

### How Missions is Used

#### EDITOR MISSIONS:

I feel I must tell you how much we have enjoyed *MISSIONS* in our circle this year. Some of our lessons were made up entirely from material found in *MISSIONS*. At the close of the regular lesson we have the Question Box. We aim to have the answers given in such a manner that visitors or those not taking *MISSIONS* will benefit by them. I know the use of the Question Box has created new interest in the magazine.

At our June missionary meeting we sang the "Triumph Song." Some one suggested we make it our Guild song, and some said they hoped we would sing it at church service occasionally. I am quite sure that when we take up the work again in September *MISSIONS* will play an important part in our mission study class. Respectfully,

Mrs. R. T. TRAVIS, Chairman Missionary Committee, First Baptist Church, Dubuque, Iowa.

### Said She Wouldn't, but Did

A correspondent, writing of the use of *MISSIONS*' Question Box as a stimulator of interest, says: "One of our ladies declared she would never find an answer, as she did not care to read about the different mission fields. It has been of especial delight to me to have this particular member not only find all the answers, but she is the only one of our number who memorizes them."

What a testimonial to the value of the Question Box! We are going to make it better than ever, after such proof of what it accomplishes.

### A Suggestion to be Tried

#### EDITOR MISSIONS:

Our mission study class is finding "An African Trail" a very interesting textbook, but we do not know how to find answers to the questions which follow each

chapter asking about the work of our own denomination in Africa. Would it not be a good plan to answer these questions in *MISSIONS*? Sincerely yours,

CORA B. LINCOLN.

*Waterville, Me.*

A good textbook usually furnishes answers for its questions. If this does not, possibly the author wished the students to consult the literature of their own denominational societies. A request from our Foreign Mission Societies would bring the desired information. The suggestion that *MISSIONS* do it is a good one, however, as we wish to make the magazine useful and helpful in every way.

### Who has a Better Record?

We have received a finely printed account of the dedication of Bethel Baptist Church in Los Angeles, Rev. J. G. Carmichael pastor. The burning of the mortgage was an appreciated feature of the program. The illustrations show a wide-awake body of workers. Here is an item that especially interested us:

*Our church is missionary, as is shown in a recent drive for our magazine, MISSIONS, resulting in putting it in forty-six homes, or sixty per cent of our families. Can you beat that? We have received during the time 100 new members. But we have just begun. We are starting right—with a revival!*

Read that over, and reflect upon it. There is a close connection between its parts. A drive for *MISSIONS* is one factor in a revival of religion as well as in the origination of missionary interest.

### Excellent when Practicable

A suggestion that I would like to make is that if possible the dates of the sailings of the new and returning missionaries be published ahead of the time of sailing, so that steamer letters and good wishes could be sent them. Sincerely,

E. WINIFRED CRAWFORD.

# A Page of All Sorts Save One

## A Little Spanish for You

We think our readers will like to see the invitation extended by the Baptist Theological Seminary of Mexico to the commencement of 1918, and so we give it in the original, with the program. Get out your Spanish dictionaries and do your own translating. It is interesting, by the way, that where we say "commencement" the Spanish has "festival of closing." The exquisite courtesy is worthy of commendation and imitation:

### PROGRAMA:

- I. — Himno No. 2.
- II. — Oracion por el Rev. Samuel Domiguez.
- III. — Lectura Biblica por el Sr. J. S. Cheavens.
- IV. — Doxologia. Seleccion de "Aida" de G. Verdi, por el coro general.
- V. — Sermon por el Rev. Ernesto Barocio, invitado especialmente para la ocasion.
- VI. — Himno No. 271.
- VII. — Tema: Los Futuros Predicadores de mi Patria, por el alumno Mateo M. Gurrola, en representacion del Seminario.
- VIII. — Coro: "Santa Vocacion", dedicado a los Alumnos del Seminario. Letra de la Srta. Profa. Severa Euresti y musica del alumno Samuel J. Garcia, cantado por los alumnos.
- IX. — Alocucion por el Dr. G. H. Lacy.
- X. — Anuncios por el Presidente del Seminario. A. B. Rudd.
- XI. — Coro: "El Rey de Gloria" (Salmo. 24) Musica del alumno Samuel J. Garcia, cantado por el coro general.

## El Cuerpo Docente y Alumnos del Seminario Teologico Bautista

se complacen en invitar a Ud. y a su apreciable familia a la fiesta de clausura, que celebrara dicho plantel en el Templo Bautista, el dia 29 del mes en curso, a las 8. p. m., conforme al programa adjunto.

No dudando que nos honrara con su presencia, le anticipamos las mas cumplidas gracias.

Saltillo, Coah., Mayo 17 de 1918.

LA COMISION.



What does the "One" in the heading refer to? Guess.

## Prepare for Tomorrow's Leadership

### A MESSAGE FROM THE CONVENTION TO BAPTIST PARENTS AND YOUTH

At a conference on "Training Leaders," held in connection with the Northern Baptist Convention at Atlantic City, the following was unanimously adopted:

*Resolved:* That it is the conviction of this conference on the Training of Leaders that the Northern Baptist Convention should utter a ringing challenge to our Baptist parents and children to the end that our boys and girls may be induced to continue their education in high school and college. The critical hour in our national life demands that we press for the preparation of the young men and women who shall become adequate leaders for our day. As a conference we request the Convention to send forth this message at once.



### From Here and There

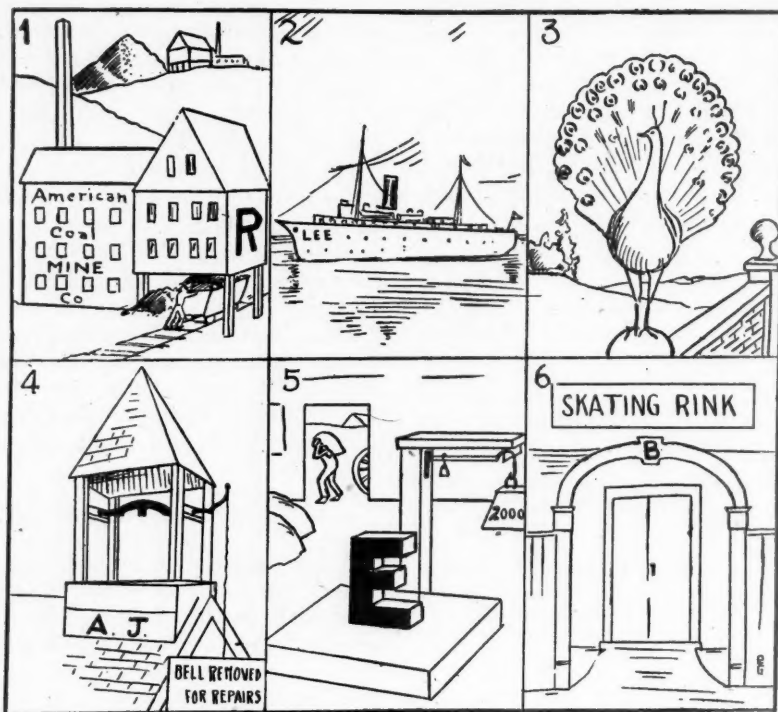
A captain called on one of the pastors in Washington and said to him, "I want to join your church. I have been so impressed by the way the Christians here are caring for the souls of the soldiers, that I want to enlist in this service as well as in that of the country." There are many others who have been led in this same practical way to recognize what the church means and to accept its Master as theirs.

The Board of Foreign Missions of the Southern Baptist Convention closed the last fiscal year with over \$130,000 in the treasury. The Secretary did not know the outcome till next morning after the year closed — and then he says he was so excited he forgot his own telephone number when he went to tell his wife the news. This was the first time in ten years the Board reported no debt.

The two Negro soldiers from New York who have won the French war cross by putting twenty Germans to flight while on a night raid into the American lines only began what promises to be a brilliant military record by the Negro regiments of America on Europe's battlefields.—*Springfield Republican*.

## MISSIONS' PUZZLE PAGE

By William B. Lippard



### No. 18. DENOMINATIONAL ELECTIONS

Each of the above pictures represents some Baptist elected to an important denominational position at the meeting of the Northern Baptist Convention. The names are included in the list of elections on pages 600 and 601 of July Missions. Can you guess who they are?

#### WHAT WE OFFER

For a correct set of solutions and the best article not exceeding 150 words in length on the subject "What Has the Laymen's Million Dollar Campaign Accomplished," a first prize will be given consisting of a missionary library of five books. For the second best article with a correct set of solutions, Missions will give a well-known missionary book. For the third and fourth best articles with a correct set of solutions, Missions will give a year's subscription of the magazine. All solutions must be mailed not later than September 26 to be eligible. Address Missions Puzzle Page, 700 Ford Building, Boston, Mass.

#### ANSWERS TO PUZZLES IN JULY NUMBER

- |                 |                             |
|-----------------|-----------------------------|
| 1. R. Saillens  | 4. W. C. Bitting (Bit-in-G) |
| 2. E. W. Hunt   | 5. H. B. Grose              |
| 3. S. Z. Batten | 6. Mrs. K. S. Westfall      |

The initials were not included in the pictures.

#### JUNE PRIZE WINNERS

Owing to another unusually large number of replies, five prizes instead of four are awarded to the June Prize Winners.

1. Rev. Charles A. Cook, Butte, Montana.
2. F. Harvey Morse, Maplewood, Missouri.
3. Ada C. Crampton, St. Albans, Vermont.
4. Eloise Fowler, Somerville, N. J.
5. Frank C. Ward, Belleville, Kansas.

#### HONORABLE MENTION

Hattie Anderson, Russell, Minn.; F. G. Angell, Maryville, N. Y.; Mrs. Harriet Benedict, Waupac, Wis.; Joy Bethel, Greenville, Ohio; Harriet Bingham, West Chester, Pa.; T. M. Blakslee, Ames, Ia.; H. A. Cole, E. Akron, O.; Helen Cook, Washington, Kans.; Ella E. Eaton, Meredith, N. H.; Bertha P. Harrison, Shamokin, Pa.; Mabel E. Hathaway, Danbury, Conn.; Fannie Hopkins, Galveston, Ind.; Miss Etta L. Jacobs, Brockton, Mass.; William J. Jones, Buffalo, N. Y.; Miss Hilda L. Olson, Providence, R. I.; Mrs. D. D. Owen, Amsterdam, N. Y.; Mrs. John B. Peck, Peace Dale, R. I.; Minnie L. Pennoyer, Chicago, Ill.; Mary Preston, M. D., Carlisle, Pa.; Walter A. Rees, Roulette, Pa.; W. A. Sharp, El Dorado, Kans.; Miss Gladys Smith, Escondido, Cal.; Helen W. Tumbelston, Philadelphia, Pa.



## Financial Statement of the Societies for the Three Months Ended June 30, 1918

Source of Income		Budget for 1918-1919	Receipts for 3 Months	Balance Required by March 31, 1919	Comparison of Receipts with those of Last Year	
					1917-18	1918-1919
					Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools.....	\$667,302.00	\$28,942.50	\$638,449.50	\$28,942.50	\$4,587.05
	Individuals.....	300,188.00	7,842.79	292,345.21	7,842.79	.....
	Annuity Account.....	25,000.00	7,121.98	17,878.02	7,121.98	.....
	Legacies.....	100,000.00	14,982.66	85,017.34	14,982.66	.....
	Income from Investment of Funds.....	77,000.00	15,389.66	61,610.34	15,389.66	.....
	Miscellaneous.....	2,000.00	.....	2,000.00	.....	.....
	Totals.....	\$1,171,580.00	\$74,279.59	\$1,097,300.41	\$74,279.59	\$22,097.88
	*Annuity investment income was not deducted until March 31st last year.					\$23,265.28
	Churches, Young People's Societies and Sunday Schools.....	\$302,929.00	\$13,766.04	\$379,162.06	\$13,766.04	\$5,315.50
	Individuals.....	125,000.00	943.30	108,438.70	943.30	.....
HOME MISSION SOCIETY	Legacies and Matured Annuities.....	125,000.00	11,246.25	113,753.75	11,246.25	55,144.65
	Income from Investments.....	124,650.00	21,552.92	103,097.08	21,552.92	.....
	Miscellaneous.....	7,500.00	383.74	7,116.26	383.74	1,940.89
	Totals.....	\$761,461.00	\$47,893.15	\$713,567.85	\$47,893.15	\$64,647.32
	Churches, Young People's Societies and Sunday Schools.....	\$145,561.00	\$23,675.39	\$121,885.61	\$23,675.39	\$9,416.78
	Individuals.....	28,000.00	597.00	27,403.00	597.00	.....
	Legacies.....	10,000.00	3,491.12	6,508.88	3,491.12	2,582.22
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	96,903.00	13,064.88	83,838.12	13,064.88	11,849.77
	Totals.....	\$280,464.00	\$40,828.39	\$239,635.61	\$40,828.39	\$19,356.74
	Churches, Young People's Societies and Sunday Schools.....	\$358,782.00	\$16,555.47	\$342,226.53	\$16,555.47	\$1,968.88
WOMAN'S FOREIGN MISSION SOCIETY	Individuals.....	65,000.00	3,744.47	59,255.53	3,744.47	.....
	Legacies.....	12,000.00	1,215.63	10,784.37	1,215.63	1,072.90
	Annuity Account.....	5,000.00	.....	5,000.00	.....	.....
	Income of Funds, Specific Gifts, etc.....	16,500.00	2,776.66	13,723.34	2,776.66	62.41
	Totals.....	\$457,282.00	\$26,289.23	\$430,992.77	\$26,289.23	\$5,416.94
	Churches, Young People's Societies and Sunday Schools.....	\$244,800.00	\$7,701.96	\$237,098.04	\$7,701.96	\$11,929.02
	Individuals.....	35,000.00	863.61	34,136.39	863.61	273.24
	Legacies and Matured Annuities.....	35,000.00	4,310.88	30,689.12	4,310.88	11,577.34
	Income from Investments, Specific Gifts, etc.....	35,662.00	6,925.03	28,736.97	6,925.03	1,846.20
	Totals.....	\$350,462.00	\$19,891.48	\$330,570.52	\$19,891.48	\$23,779.60

## Financial Statement of the Societies for the Four Months Ended July 31, 1918

Source of Income		Budget for 1918-1919	Receipts for 4 Months	Balance Required by March 31, 1919	1917-18	Comparison of Receipts with Those of Last Year 1918-1919	Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$667,392.00	\$64,502.96	\$602,889.04	\$57,874.34	\$64,502.96	\$6,628.62	\$.....
	Individuals.....	300,188.00	10,666.33	289,521.67	6,947.27	10,666.33	3,719.06	.....
	Annuity Account.....	25,000.00	7,135.05	17,864.95	6,967.75	7,135.05	167.30	.....
	Legacies.....	100,000.00	20,538.99	79,461.01	12,749.57	20,538.99	7,789.42	.....
	Income from Investment of Funds.....	77,000.00	18,222.91	58,777.09	*40,219.94	18,222.91	.....	21,997.03
	Miscellaneous.....	2,000.00	.....	2,000.00	.....	.....	.....	.....
	Totals.....	\$1,171,580.00	\$121,086.24	\$1,050,493.76	\$124,758.87	\$121,086.24	\$18,324.40	\$21,997.03
	*Annuity income not deducted until March 31st last year.							
	Churches, Young People's So- cieties and Sunday Schools....	\$392,929.00	\$32,476.91	\$360,452.09	\$38,314.62	\$32,476.91	\$.....	\$5,837.71
	Individuals.....	109,382.00	1,048.30	108,333.70	3,509.07	1,048.30	.....	2,460.77
HOME MISSION SOCIETY	Legacies and Matured Annuities.....	125,000.00	27,684.77	102,315.23	69,535.70	22,684.77	.....	46,850.93
	Income from Investments.....	126,650.00	40,350.01	86,299.99	35,552.76	40,350.01	4,797.25	.....
	Miscellaneous.....	7,500.00	1,372.10	6,127.10	2,909.63	1,372.90	.....	1,536.73
	Totals.....	\$761,461.00	\$97,932.89	\$663,528.11	\$149,821.78	\$97,932.89	\$4,797.25	\$56,686.14
PUBLICA- TION SOCIETY	Churches, Young People's So- cieties and Sunday Schools....	\$145,561.00	\$41,225.19	\$104,335.81	\$30,089.99	\$41,225.19	\$11,135.20	\$.....
	Individuals.....	28,000.00	599.00	27,401.00	5,916.98	599.00	.....	5,317.98
	Legacies.....	10,000.00	3,839.66	6,160.34	6,073.34	3,839.66	.....	2,233.68
	Income of Funds, Annuity Bonds Specific Gifts, etc.....	96,903.00	26,426.47	70,476.53	42,319.64	26,426.47	.....	15,893.17
	Totals.....	\$280,464.00	\$72,090.32	\$208,373.68	\$84,399.95	\$72,090.32	\$11,135.20	\$23,444.83
	Churches, Young People's So- cieties and Sunday Schools....	\$358,782.00	\$37,256.21	\$321,525.79	\$37,256.21	\$33,330.46	\$3,925.75	\$.....
WOMAN'S FOREIGN MISSION SOCIETY	Individuals.....	65,000.00	7,440.80	57,559.20	7,440.80	3,642.97	3,797.83	.....
	Legacies.....	12,000.00	4,490.08	7,509.92	4,490.08	9,104.82	.....	4,614.74
	Annuity Account.....	5,000.00	.....	5,000.00	.....	.....	.....	.....
	Income of Funds, Specific Gifts, etc.....	16,500.00	3,938.55	12,561.45	3,938.55	3,709.30	229.25	.....
	Totals.....	\$457,282.00	\$53,125.64	\$404,156.36	\$53,125.64	\$49,787.55	\$7,952.83	\$4,614.74
	Churches, Young People's So- cieties and Sunday Schools....	\$244,800.00	\$21,672.67	\$223,127.33	\$27,910.06	\$21,672.67	\$.....	\$6,237.39
WOMAN'S HOME MISSION SOCIETY	Individuals.....	35,000.00	1,491.15	33,508.85	1,309.00	1,491.15	182.15	.....
	Legacies and Matured Annuities.....	35,000.00	7,392.69	27,607.31	15,888.22	7,392.69	.....	8,495.53
	Income from Investments, Spe- cific Gifts, etc.....	30,662.00	7,084.91	28,577.09	5,856.88	7,084.91	1,228.03	.....
	Totals.....	\$350,462.00	\$37,641.42	\$312,820.58	\$50,964.16	\$37,641.42	\$1410.18	\$14,732.92